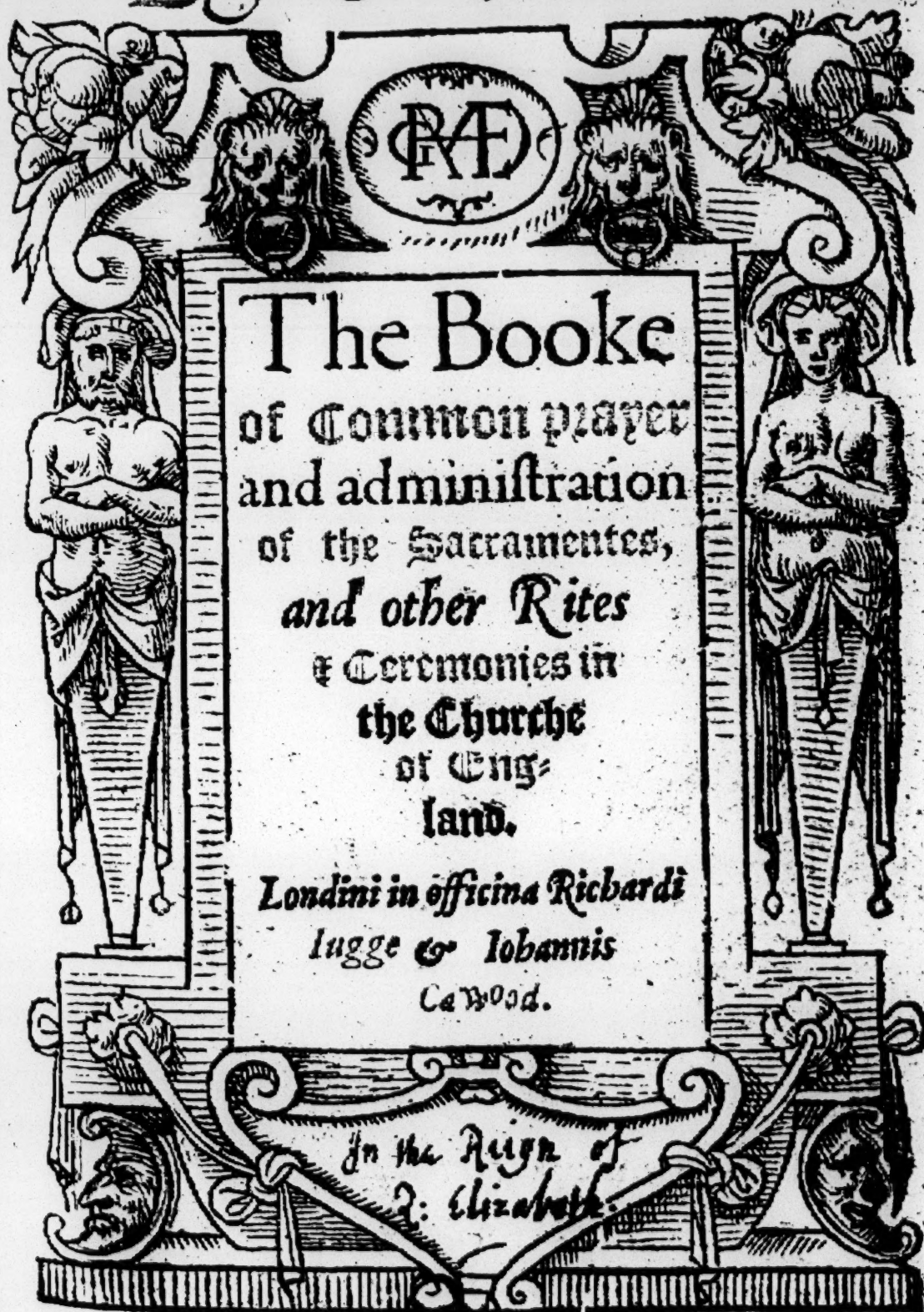


for your dinner



The Booke
of Common prayer
and administration
of the Sacramentes,
and other Rites
& Ceremonies in
the Church
of Eng:
land.

Londini in officina Richardi
Iugge & Iohannis
Cawood.

In the Reign of
Elizabeth.

E. HARTFORD

1847

The Book

of the

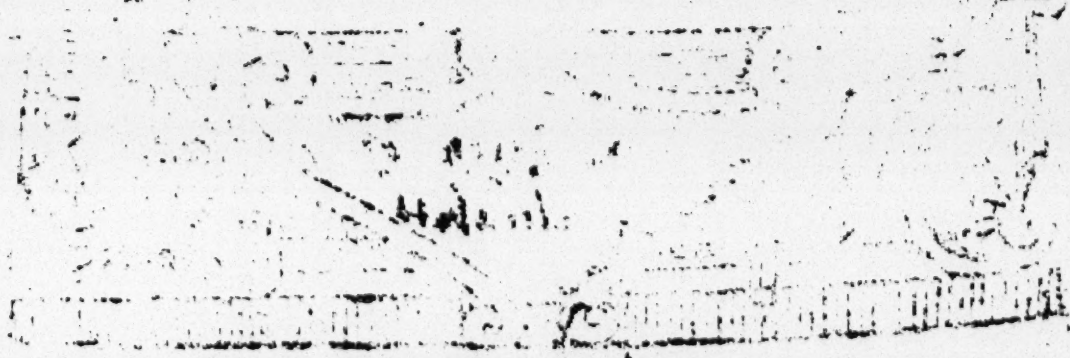
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The Contentes of this Booke.

- 1  An Almanacke.
- 2 The Table and Kalender for
psalmes and Lessons, with
necessarie rules appertay-
ning to the same.
- 3 The Table for the order of the
psalmes to be sayd at Mor-
ning and Evening prayer.
- 4 The order howe the rest of holy Scripture is
appoynted to be read.
- 5 Proper psalmes and Lessons at Morning and
Euening prayer, for Sundayes, and certayne
feastes and dayes.
- 6 The order howe the psalter is appointed to be
read.
- 7 A preface.
- 8 The order for Morning prayer and Euening
prayer, throughout the yere.
- 9 The Letany.
- 10 The Collectes, Epistles, and Gospels, to be bled
at the ministracion of the holy Communion,
throughout the yere.
- 11 The order of the ministracion of the holy Com-
munion.
- 12 Baptisme both publique and pynate.
- 13 Confirmation, where also is a Catechisme for
chylde.
- 14 Matrimony.
- 15 Visitation of the sicke.
- 16 The Communion of the sicke.
- 17 Buriall.
- 18 The thankes-geuyng of women after chyldes
byrth.
- 19 A Commination against sinners, with certayne
prayers to be bled diuers times in the yere.

An Almanache for. xliiii. yeares.

After Date.	Dominicall letter.	The cycle of the Sonne.	Eparte.	The golden number.	The peres of our Nozde.
vi. April.	F	it	xliiii	iiii	M.D.lxi.
xxix. Marche.	D.	iii	xcv	v	M.D.lxii
xi. April.	C.	iiii	vi	vi	M.D.lxiii
ii. April.	B.	v	xvii	vii	M.D.lxiv
xxii. April.	G.	vi	xcviii	viii	M.D.lxv
xliii. april	F.	vii	ix	ix	M.D.lxvi
xx. Marche	E.	viii	xx	x	M.D.lxvii
xbiii. april.	D.	ix	i	xi	M.D.lxviii
x. april	C.	x	xii	xii	M.D.lxix
xxvi. Marche.	A	xi	xciii	xiii	M.D.lxx.
xb. april.	G.	xii	xciiii	xiiii	M.D.lxxi
vi. april.	F.	xiii	xcv	xv	M.D.lxxii
xxii. Marche.	D.	xiiii	xcvi	xvi	M.D.lxxiii
xi. April.	C.	xv	xcvii	xvii	M.D.lxxiiii
iii. April.	B.	xvi	xcviii	xviii	M.D.lxxv
xxii. April	A.	xvii	xcix	xix	M.D.lxxvi
vii. April.	F.	xviii	i	xx	M.D.lxxvii
xx. Marche.	E.	xix	xii	xxi	M.D.lxxviii
ix. April.	D.	xx	xc	xxii	M.D.lxxix
iii. April.	C.	xxi	xcxi	xxiii	M.D.lxxx
xxvi. Marche.	A.	xxii	xcxii	xxiv	M.D.lxxxi
xb. April.	B.	xxiii	xcxiii	xxv	M.D.lxxxii
xxxi. Marche.	F.	xxiiii	xcxiv	xxvi	M.D.lxxxiii
ix. April.	E.	i	xcv	xxvii	M.D.lxxxiiii

The Kalender.

January hath. xxxi. dayes.

Mornyng praier | Euenyng praier.

Psalmes.	i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
i A Circumcision.	Ge. xvi	Roma. ii	Dent. x	Coloss. ii
ii b	Gene. i	Math. i	Gen. ii	Roma. i
iii c	iii	ii	iii	ii
iiii d	v	iii	vi	iii
v e	vii	iiii	viii	iiii
vi f Twelke day.	Esay. ix	Luke. iii	Esa. xlix	John ii.
vii g	Gene. ix	Math. v	Gen. xii	Roma. vi
viii A Lucian	xiii	vi	xiiii	vi
ix b	xv	vii	xvi	vii
x c	xvii	viii	xviii	viii
xi d Sol in Aquari.	xix	ix	xx	ix
xii e	xxi	x	xxii	x
xiii f Myllary	xxiii	xi	xxiiii	xi
xiiii g Februar.	xxv	xii	xxvi	xii
xv A	xxvii	xiii	xxviii	xiii
xvi b	xxix	xiiii	xxx	xiiii
xvii c	xxxi	xv	xxxi	xv
xviii d Wissea	xxxiii	xvi	xxxiiii	xvi
xix e	xxxv	xvii	xxxvii	i. Cor.
xx f Fabian	xxxviii	xviii	xxxix	ii
xxi g	xl	xix	xli	iii
xxii A Vincent	xlii	xx	xliii	iiii
xxiii b	xliiii	xxi	xliv	v
xxiiii c	xlvi	xxii	xlvi	vi
xxv d Conuer. Pauli	wisd. b.	Ade. xxi	wisd. vi	Ade. xxvi
xxvi e	xlvi	Ma. xxi	Ec. xlix.	i. Cor. vii
xxvii f	l	xxiii	Exod. i	viii
xxviii g	Exod. ii	xxv	iii	ix
xxix A	iiii	xxvi	v	x
xxx b	vii	xxvii	viii	xi
xxxi c	ix	xxviii	x	xii

February hath xxviii. dayes.

Morning prayer. | Evening prayer.

Psalmes.		i. Lesson.	ii. Lesson.	iii. Lesson.
ii	d Fast	Ero. xi.	Math. i.	Erod. xii. i. Cor. xiii
xii	e Quir ob Ma.	Wis. ix.	ii	Wis. xii iiii
iii	f Blasii.	Ero. xiii	iii	Ero. xiiii fb
v	g	xb	iiii	xbi xbi
vi	Agathe.	xbii	v	xbiii ii. Cor. i.
vi	b	xix	vi	xx ii
viii	c	xxi	vii	xxii iii
ix	d	xxiii	viii	xxiiii iiii
x	e	xxv	ix	xxvi v
xi	f Blasii. iiii.	xxviii	x	Leu. xvi vi
xii	g	Le. xix.	xi	xx vii
xiii	a	xxbi	xii	Num. xi viii
xiiii	b	Num. xii.	xiii	xxii ix
xv	c Valentine.	xxiii	xiiii	xxbi x
xvi	d Marche.	xxv	xv	xx xi
xvii	e	xxvii	xvi	xxii xii
xviii	f	xxviii Luk. vi. i	xvii	xxiii xiii
xix	g	xxv di. i.	xxvii	Gala ii
xx	a	xxx	ii	xxxi iiii
xxi	b	xxxi	iii	xxxb v
xxii	c	xxxbi	iiii	Deute. i. vi
xxiii	d	Deute. ii	v	iii vii
xxiiii	e Fast.	iiii	vi	v viii
xxv	f G. Mathis	Wis. ix	vii	Eccle. i. Ephe. i.
xxvi	g	Deu. vi.	viii	Deut. vii ix
xxvii	a	viii	ix	ix x
xxviii	b	x	x	xi xi
xxix	c	xiii	xi	xb xii

Marche hath. xxxi. dayes.

Morning praier. | Euening praier.

10 Calmes.		1. Lesson (11. Lesson.)		2. Lesson (12. Lesson.)	
xxx	d Dauid	Deu. xvi	Luke. xii.	Deu. xvi	Ephe. vi.
i	e Cedde	xxvii	xiii	xix	Philp. i.
ii	f	xx	xiiii.	xxi	ii
iii	g	xxii	xv	xxiii	iii
iiii	a	xxv	xvi	xxvi	iiii
v	b	xxviii	xvii	xxviii	Gollo. i.
vi	c Perpetue	xxix	xviii	xxx	v
vii	d	xxxi	xix	xxxi	vi
viii	e	xxxiii	xx	xxxii	vii
ix	f	Josue. i.	xxi	Josue. ii.	i. Thes. i.
x	g Equinodiam.	iii	xxii	iiii	ii
xi	a Gregory	v	xxiii	vi	iii
xii	b Sol in aries.	vii	xxiiii	vii	iiii
xiii	c	ix	John i.	x	v
xiiii	d	xxiii	ii	xxiii	2. Thes. i.
xv	e apudis.	Judg. i.	iii	Judg. ii.	ii
xvi	f	iii	iiii	iii	iii
xvii	g Edward	v	v	vi	i. Tim. i.
xviii	a	vii	vi	viii	ii. iii
xix	b	ix	vii	x	iiii
xx	c Benedict	xi	viii	xi	v
xxi	d	xiii	ix	xiii	vi
xxii	e	xv	x	xvi	ii. Tim. i.
xxiii	f Fast.	xvii	xi	xviii	ii
xxiiii	g Annunciation	Eccle ii	xii	Eccle. iii	iii
xxv	a	Judg xix	xiii	Judg xx	iiii
xxvi	b	xxi	xiiii	Ruth i	Titus. i.
xxvii	c	Ruth. ii	xv	ii	ii. iii
xxviii	d	iii	xvi	iiyng i	While. i.
xxix	e	i king 2	xvii	iii	Hebr. i.
xxx	f	iii	xviii	v	ii

Appyll hath. xxx. dayes.

Morning praier.

Euening praier.

Psalmes.		i. Lesson	ii. Lesson	iii. Lesson	iiii. Lesson
i	a	i. king. vi	John. xix	i. kin. vii	Heb. iii.
ii	b	Richard.	viii	xx	ix
iii	c	Ambrose.	x	xxi	xi
iv	d		xii	xxii	xiii
v	e		xiii	xxiii	xiv
vi	f		xiv	xxiv	xv
vii	g		xv	xxv	xvi
viii	a		xvi	xxvi	xvii
ix	b		xvii	xxvii	xviii
x	c		xviii	xxviii	xix
xi	d		xix	xxix	xx
xii	e	Solin Taur.	xx	xxx	Jacob. i.
xiii	f		xxi	xxxi	ii
xiiii	g	Gate	xxii	xxxii	iii
xv	a		xxiii	xxxiii	iiii
xvi	b		xxiv	xxxiv	v
xvii	c		xxv	xxxv	vi
xviii	d	Alphege.	xxvi	xxxvi	vii
xix	e		xxvii	xxxvii	viii
xx	f		xxviii	xxxviii	ix
xxi	g		xxix	xxxix	x
xxii	a	S. George.	xxx	xl	xi
xxiii	b		xxxi	xli	xii
xxiv	c	Mark Euan.	xxxii	xlii	xiii
xxv	d	Ecc. iii	xxxiii	xliiii	xiiii
xxvi	e	ii. k. xxiii	xxxiv	xlv	xv
xxvii	f	iii. king. i	xxxv	xlii	xvi
xxviii	g		xxxvi	xliii	xvii
xxix	a		xxxvii	xliiii	xviii
xxx	b		xxxviii	xlv	xix
xxxi	c		xxxix	xli	xx
xxxii	d		xl	xlii	xxi
xxxiii	e		xli	xliii	xxii
xxxiiii	f		xlii	xliiii	xxiii
xxxv	g		xliiii	xlv	xxiv
xxxvi	a		xlv	xli	xxv
xxxvii	b		xli	xlii	xxvi
xxxviii	c		xlii	xliiii	xxvii
xxxix	d		xliiii	xlv	xxviii
xl	e		xlv	xli	xxix
xli	f		xli	xlii	xxx
xlii	g		xlii	xliiii	xxxi
xliiii	a		xliiii	xlv	xxxii
xliiiii	b		xlv	xli	xxxiii
xlii	c		xli	xlii	xxxiiii
xlii	d		xlii	xliiii	xxxv
xlii	e		xliiii	xlv	xxxvi
xlii	f		xlv	xli	xxxvii
xlii	g		xli	xlii	xxxviii
xlii	a		xlii	xliiii	xxxix
xlii	b		xliiii	xlv	xl
xlii	c		xlv	xli	xli
xlii	d		xli	xlii	xlii
xlii	e		xlii	xliiii	xliiii
xlii	f		xliiii	xlv	xliiiii
xlii	g		xlv	xli	xlii
xlii	a		xli	xlii	xlii
xlii	b		xlii	xliiii	xlii
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xlii	f		xlii	xliiii	xlii
xlii	g		xliiii	xlv	xlii
xlii	a		xlv	xli	xlii
xlii	b		xli	xlii	xlii
xlii	c		xlii	xliiii	xlii
xlii	d		xliiii	xlv	xlii
xlii	e		xlv	xli	xlii
xlii	f		xli	xlii	xlii
xlii	g		xlii	xliiii	xlii
xlii	a		xliiii	xlv	xlii
xlii	b		xlv	xli	xlii
xlii	c		xli	xlii	xlii
xlii	d		xlii	xliiii	xlii
xlii	e		xliiii	xlv	xlii
xlii	f		xlv	xli	xlii
xlii	g		xli	xlii	xlii
xlii	a		xlii	xliiii	xlii
xlii	b		xliiii	xlv	xlii
xlii	c		xlv	xli	xlii
xlii	d		xli	xlii	xlii
xlii	e		xlii	xliiii	xlii
xlii	f		xliiii	xlv	xlii
xlii	g		xlv	xli	xlii
xlii	a		xli	xlii	xlii
xlii	b		xlii	xliiii	xlii
xlii	c		xliiii	xlv	xlii
xlii	d		xlv	xli	xlii
xlii	e		xli	xlii	xlii
xlii	f		xlii	xliiii	xlii
xlii	g		xliiii	xlv	xlii
xlii	a		xlv	xli	

May hath. xxi. dayes.

Morning praier. Evening praier.

Salmes.		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	b Philip & Ia.	Eccle. vii	Ades. viii	Eccle. ix.	Jude. i.
ii	c	iii King ix	xxviii	iii King x	Roma. i.
iii	d Immen. L. cxi.	xi Math. i.	xii		
iiii	e	xiii	ii	xiiii	iii
v	f	xv	iii	xvi	iiii
vi	g John euan.	xvii	iiii	xviii	v
vii	a	xix	v	xx	vi
viii	b	xxi	vi	xxii	vii
ix	c	iiii King. i.	vii	iiii King ii	viii
x	d	ix	viii	ix	ix
xi	e Sol in Geni.	x	ix	x	x
xii	f	xii	x	xii	xi
xiii	g	xiii	xi	xiii	xii
xiiii	a	xiv	xii	xiv	xiii
xv	b	xv	xiii	xv	xiiii
xvi	c Junil	xvii	xiiii	xvii	xv
xvii	d	xviii	xv	xviii	xvi
xviii	e	xix	xvi	xix	i. Cor. i.
xix	f Donstane	xxi	xvii	xxi	ii
xx	g	xxiii	xviii	xxiii	iii
xxi	a	xxv	xx	xxv	i. Edo. i.
xxii	b	i. Edo. iii	xx	xxii	iv
xxiii	c	xv	xxi	xv	v
xxiiii	d	xvi	xxii	xvi	vi
xxv	e	ii. Edo. i.	xxiii	ii. Edo. ii	vii
xxvi	f auguſtine	xviii	xxiiii	xviii	viii
xxvii	g	xix	xxv	xix	ix
xxviii	a	xx	xxvi	xx	x
xxix	b	xxii	xxvii	xxii	xi
xxx	c	xxiii	xxviii	xxiii	xii
xxxi	d	xxiv	xxix	xxiv	xiii

¶ June hath. xxx. dayes.

Morning praier. Evening prayer.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

i	e	Nichomede.	Wester. vi.	Mark. ii.	Wester. vii.	i. Cor. xv.
ii	f		viii.	iii.	ix.	xvi.
iii	g	Boniface.	Job. i.	iiii.	Job. ii.	ii. Cor. i.
iiii	a		v.	v.	iii.	ii.
v	b		vi.	vi.	vi.	iii.
vi	c		vii.	vii.	viii.	iiii.
vii	d		ix.	viii.	x.	v.
viii	e		xi.	ix.	xii.	vi.
ix	f		xiii.	x.	xiiii.	vii.
x	g		xv.	xi.	xvi.	viii.
xi	a	Barnabe Ap.	Eccle. x.	Ades. xiii.	Eccle. xii.	Ades. xv.
xii	b	Sol in Can.	Jo. 17. 18.	Mark. xii.	Job. xix.	ii. Cor. ix.
xiii	c	Solstitium	xv.	xiii.	xvi.	x.
xiiii	d	Julii.	xvii.	xiiii.	xviii.	xi.
xv	e		xxiii. 25.	xv.	xxvi. 27.	xii.
xvi	f		xxviii.	xvi.	xxix.	xiii.
xvii	g		xxx. Luke. i.	xxxi.	Gala. i.	
xviii	a		xxxi.	ii.	xxxii.	ii.
xix	b		xxxiii.	iii.	xxxv.	iii.
xx	c	Edwarde.	xxxvi.	iiii.	xxxvii.	iiii.
xxi	d		xxxviii.	v.	xxxix.	v.
xxii	e		xl.	vi.	cli.	vi.
xxiii	f	Fast.	clii.	vii.	Wrou. i.	Ephe. i.
xxiiii	g	S. Iohn bapt	Wala. iii.	Math. iii.	Wala. iii.	Mat. xiii.
xxv	a		Wrou. ii.	Luke. viii.	Wrou. iii.	Ephe. ii.
xxvi	b		iiii.	ix.	v.	iii.
xxvii	c		vi.	x.	vii.	iiii.
xxviii	d	Fast	viii.	xi.	ix.	v.
xxix	e	S. Peter ap.	Eccle. xv.	Ades. iii.	Eccle. xix.	Ades. iii.
xxx	f		Wrou. x.	Luke. xii.	Wrou. xi.	Ephe. vi.

July hath. xxi. dayes.

Morning praier. Euening prayer.

Psalmes.	i. Lesson.	ii. Lesson.	iii. Lesson.	ii. Lesson.
i g	Mat. xii	Luke. xii	Mat. xii	Philip. i.
ii A Visitaci. Mar	xiii	xiiii	xv	ii
iii b Martin	xvi	xv	xvii	iii
iiii c	xviii	xvi	xix	iiii
v d	xx	xviii	xxi	Collo. i
vi e Dogge days	xxii	xviii	xxiii	ii
vii f	xxiiii	xix	xxv	iii
viii g	xxvi	xx	xxvii	iiii
ix A	xxviii	xxi	xxix	i. Thel. i.
x b	xxxi	xxii	xxx	Eccle. i.
xi c	Eccle. ii.	xxiii	iii	ii
xii d	iiii	xxiiii	v	iii
xiii e	vi	John. i.	vii	v
xiiii f Solta Leo.	viii	ii	ix	ii. Thel. i.
xv g Smithune.	x	iii	xi	ii
xvi A Augusti.	xii	iiii	Jerem. i.	iii
xvii b	Jerem. ii	v	iii	i Tim. i
xviii c	iiii	vi	v	ii. iii
xix d	vi	vii	vii	iii
xx e Margaret	viii	viii	ix	v
xxi f	x	ix	xi	vi
xxii g Magdalen	xii	x	xiii	ii. Tim. i.
xxiii A	xiiii	xi	xv	ii
xxiiii b fast	xvi	xii	xvii	iii
xxv c Anteo apost.	Eccle. xxi	xiii	Ecl. xxi	iiii
xxvi d Anne	Jer xxviii	xiiii	Jerem. xix.	Titus. i
xxvii e	xx	xv	xxi	ii. iii.
xxviii f	xxii	xvi	xxiii	John. i.
xxix g	xxiiii	xvii	xxv	Hebz. i.
xxx	xxvi	xviii	xxvii	ii
xxxi b	xxviii	xix	xxix	iii

August hath. xxi. dayes.

Morning praier. Evening praier.

Psalms.		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i.	e Lammaste	Iere. xxx	John. xx	Ier. xxxi	Hebr. iiii
ii	d	xxxii	xxi	xxxiii	b
iii	e	xxxiiii	Ades. i.	xxxv	bi
iiii	f	xxxvi	ii	xxxvii	bii
v	g	xxxviii	iii	xxxix	biii
vi	a Transfigur.	xl	iiii	xli	iv
vii	b the name of ie	xlii	v	xliii	v
viii	c	xliiii	vi	xlvi. xlvii	vi
ix	d	xlviii	vii	xlviii	vii
x	e S. Laurence.	xlix	viii	l	viii
xi	f	li	ix	lii	Jacob. i.
xii	g	Lament. i	x	Lamē. ii.	ii
xiii	a	iii	xi	liii	iii
xiiii	b Septemvirs.	iv	xii	Ezech. ii.	iiii
xv	c Sol in Wicq.	Ezech. iii	xiii	vi	v
xvi	d	vii	xiiii	xv. i. Pet. i.	vi
xvii	e	xviii	xv	xviii	vii
xviii	f	xx	xvi	xxiii	viii
xix	g	Daniel. i.	xvii	Daniel. ii	ix
xx	a	iii	xviii	iii	x
xxi	b	iv	xix	vi. ii. Pet. i.	xi
xxii	c	vii	xx	viii.	xii
xxiii	d Fast	ix	xxi	x	xiii
xxiiii	e Baruch. ii.	Ecc. xxi	xxii	Ecc. xxix. i. John. i	xiiii
xxv	f	Daniel. xi.	xxiii	Dani. xii	xv
xxvi	g	xiii	xxiiii	xiii.	xvi
xxvii	a	Olee. i.	xxv	Olee. ii. iii	xvii
xxviii	b Augustine.	iiii	xxvi	v. vi.	xviii
xxix	c Healing of J.	vii	xxvii	viii. ii. iii. Joh.	xix
xxx	d	ix	xxviii	x. Jude. i.	xx
xxxi	e	xi	xxix	xii. Roma. i.	xxi

September hath. xxx. dayes.

Morning praier. Evening praier.

Primer.	p. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i f Hyles	Osee. xiii	Math. ii	Ose. xiii	Roma. ii
ii g	Joel. i	iii	Joel ii	iii
iii a	iii	iiii	Amos. i	iiii
iiii b	amos. ii	b	iii	b
b c Dog dayes en.	iiii	vi	b	vi
vi d	vi	vii	vii	vii
vii e	viii	viii	ix	viii
viii f Matt. Mar.	Abd. i.	ix	Jonas. i	ix
ix g	Jo. ii. iii	x	iii	x
x a	Miche. i.	xi	Miche. ii	xi
xi b	iii	xii	iii	xii
xii c	b	xiii	vi	xiii
xiii d Sol in Libra	vii	xiiii	Naum. i	xiiii
xiiii e Scala. i. cru.	Naum ii	xv	iii	xv
xv f	Abacuc i	xvi	Abacuc. ii	xvi
xvi g	iii	xvii	Sopha. i. i. Cor. i	xvii
xvii a Lambert.	Soph. ii.	xviii	iii	xviii
xviii b	Agge. i	xix	Agge. ii	xix
xix c	zacha i	xx	za. ii. iii	xx
xx d Fast.	iiii b	xxi	vi	xxi
xxi e S. Mathew.	Ec xxxb	xxii	ec. xxxbiii	xxii
xxii f	zach vii	xxiii	zach viii	xxiii
xxiii g	ix	xxiiii	x	xxiiii
xxiiii a	xi	xxv	xii	xxv
xxv b	xiii	xxvi	xiii	xxvi
xxvi c	Mala. i	xxvii	mala. ii	xxvii
xxvii d Cyprian.	iii	xxviii	iii	xxviii
xxviii e	Tobi. i.	Marthe. i	Toby. ii	xxviii
xxix f S. Michael.	Ec. xxxix	ii	Ed. xliiii	xxix
xxx g Hierom	Toby iii	iii	Toby. iiii	xxx

October hath. xxi. dayes.

Mornyng praier | Euenyng praier.

Of salmes		¶ Lesson ii. Lesson i. Lesson ii. Lesson.			
i	A Remige.	Tobi b	Mar. lxxii	Tobi. vi	i. Cor. xvi
ii	b	bii	b	bii	ii. Cor. i.
iii	c	ix	bi	c	iii
iiii	d	xi	bii	cii	iiii
v	e	xiii	biii	ciii	v
vi	f Fayth.	Judi. i.	ix	Judit. ii	vi
vii	g	iii	x	iiii	vii
viii	A	b	xi	bi	viii
ix	b Dennis.	bii	xii	bii	ix
x	c	ix	xiii	c	x
xi	d	xi	xiiii	cii	xi
xii	e	xiii	xb	ciii	xii
xiii	f Edwarde.	xb	xbi	cii	xiii
xiiii	g Sol in Scorpio. (wisd. i. Luk. vi. i) wisd. ii.				xiiii
xb	A	iii	vi. i	iiii	Gala. i.
xbi	b Nouembrio	b	ii	bi	xbi
xbii	c Ethelbiede.	bii	iii	bii	xbii
xbiii	d Lase Swan.	Eccle. ii.	iiii	Job. i.	xbiii
xbiv	e	(wisd. ix)	b	wisd. x.	xbiv
xbv	f	xi	bi	xii	xbv
xbvi	g	xiii	bii	xiii	Ephes. i
xbvii	A	xb	biii	xbi	xbvii
xbviii	b	xbi	ix	xbii	xbviii
xbix	c	xix	x	Eccle. i	xbix
xbx	d Chyrlpine.	Eccle. ii	xi	iii	xbx
xbxi	e	iii	xii	b	xbxi
xbxii	f Fast.	vi	xiii	bii	Philip. i
xbxiii	g Simon & Jude	Job. 24. 25	xiiii	Job. xlii	xbxiii
xbxiv	A	Ecc. viii	xb	Ecc. ix.	xbxiv
xbxv	b	x	xbi	xi	xbxv
xbxvi	c Fast.	xii	xbii	xiii	Coloss. i.

November hath. xxx. dayes.

Mornyng praier | Euenyng praier.

Pralines.	1. Lesson	2. Lesson	3. Lesson	4. Lesson
i d All Sainres.	Wis. iii	He. xi. xii	Wis. v	Apoc. xii
ii e	Ecd. xiiii	Lu. xvi	Ecd. xv	Collo. ii
iii f	xvi	xix	xvii	iii
iiii g	xviii	xx	xix	iiii
v a	xx	xxi	xxi	i. Thes. i.
vi b Leonard.	xxii	xxii	xxii	ii
vii c	xxiii	xxiii	xxv	iii
viii d	xxvii	xxiii	xxviii	iiii
ix e	xxix	John. i.	xxx	v
x f	xxxi	ii	xxxi	ii. Thes. i.
xi g saint martin.	xxxi	iii	xxxi	iii
xii i Holm Sagie.	xxxi	iiii	xxxi	iiii
xiii b Wyce	xxxi	v	xxxi	i. Tim. i.
xiiii c December.	xxxi	vi	xi	ii. iiii
xv d	xli	vii	xli	iii
xvi e	xliii	viii	xliii	iv
xvii f Hugh	xlv	ix	xlv	v
xviii g iiii. reg. Eliz.	xlvii	x	xlvii	vi
xix a	xlix	xi	l	ii. Tim. i.
xx b Edmund kyng	li	xii	Baruc. i.	iii
xxi c	Baruc. ii	xiii	iii	iiii
xxii d Cytylve.	liii	xiiii	b Titus i.	ii. iiii
xxiii e S. Clement.	vi	xv	Esai. i.	iii. iiii
xxiiii f	Esai. ii.	xvi	iii Phil. i.	iv
xxv g Katherine.	liii	xvii	b Hebre. i.	v
xxvi a	vi	xviii	vii	vi
xxvii b	vii	xix	ix	vii
xxviii c	x	xx	xi	viii
xxix d Fast	xii	xxi	xiii	ix
xxx e Andrew ap. sic.	W. 10. xx	Ades. i	W. 10. xxi	x

Note, that the begynnyng of the. xxi. chapter of Ecclesi.
(unto) But when one is. &c. must be read with the. xxv.
chapter.

December hath. xxxi. dayes.

Morning praier. Evening prayer.

Psalmes.		i. Lesson	ii. Lesson.	i. Lesson	ii. Lesson.
i	e	Esa. xliii	Actes. ii	Esa. xv.	Wetp. vii
ii	g	xxi	iii	xxii	viii
iii	a	xxiii	iiii	xxiv	ix
iiii	b	xx. xxi	v	xxv	x
v	c	xxiii	vi	xxvi	xi
vi	d	Nicholas.	di. vii	xxvii	xii
vii	e	xxviii	di. viii	xxviii	xiii
viii	f	Concept. Mar.	xxix	xxix	James. i.
ix	g	xxxi	lx	xxxii	xiv
x	a	xxxiii	x	xxxiii	xv
xi	b	xxxv	xi	xxxvi	xvi
xii	c	Sol in Capti.	xxxviii	xi	xxxviii
xiii	d	Luce.	xxxix	xii	xl. i. Peter.
xiiii	e	Januari.	cli	xxiii	xxiii
xv	f	cli	xv	xxiiii	xvii
xvi	g	O. Sapient.	clv	xvi	xxv
xvii	a	clvii	xvii	xxvi	xviii
xviii	b	clx	xviii		1. ii. Dec. i.
xix	c	clii	xix	lii	xx
xx	d	Fast.	liii	xx	liii
xxi	e	Thomas apo.	pro. xxii	xxi	pro. xxiii
xxii	f	Stat. lb.	xxii	Stat. lb.	xxii
xxiii	g	lbii	xxiii	xxiii	xxiii
xxiiii	a	Fast.	lii	xxiiii	lx
xxv	b	Christmas.	Esay. ix	Luke. xxi	Esay. vii
xxvi	c	S. Stephen.	pr. xxviii	Ad. vi. vii	Eccle. iii
xxvii	d	S. Ioh. euang.	Eccle. v.	Apoca. i.	Eccle. vi.
xxviii	e	Innocentes.	Ier. xxxi	Actes. xvi	Wisd. i.
xxix	f	Esay. lxi	xxvi	Esa. lxii.	ii. Ioh.
xxx	g	lxiii	xxvii	lxiii	iii. Ioh.
xxxi	a	Silvester.	lxv	xxviii	lxvi

**The Table for the order of the Psalmes
to be sayde at Mornynge and Euenynge prayer.**

Mornynge prayer.		Euenynge prayer.	
i.	i. ii. iii. iiii. v.	vi. vii. viii.	
ii.	ix. x. xi.	xii. xiii. xiiii.	
iii.	xv. xvi. xvii.	xviii.	
iiii.	xix. xx. xxi.	xxii. xxiii.	
v.	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.	
vi.	xxx. xxxi.	xxxii. xxxiii. xxxiiii.	
vii.	xxxv. xxxvi.	xxxvii.	
viii.	xxxviii. xxxix. xl.	xli. xlii. xliii.	
ix.	xliii. xlv. xlvi.	xlvii. xlviii. xlix.	
x.	l. li. lii.	liii. liiii. lv.	
xi.	lvi. lvii. lviii.	lix. lx. lxi.	
xii.	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.	
xiii.	lxviii.	lxix. lxx.	
xiiii.	lxxi. lxxii.	lxxiii. lxxiiii.	
xv.	lxxv. lxxvi. lxxvii.	lxxviii.	
xvi.	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.	
xvii.	lxxxvi. lxxxvii. lxxxviii.	lxxxix.	
xviii.	xc. xci. xcii.	xciii. xciiii.	
xix.	xcv. xcvi. xcvii.	xcviii. xcix. C. Ci.	
xx.	Cii. Ciii.	Ciiii.	
xxi.	Cv.	Cvi.	
xxii.	Cvii.	cviii. cix.	
xxiii.	cx. cxii. cxiii. cxiiii.	cxviii. cxv.	
xxiiii.	cxvi. cxvii. cxviii.	cxix. Inde. iiii.	
xxv.	Inde. v.	Inde. iiii.	
xxvi.	Inde. v. (cxv.	Inde. iiii. (xxxi.	
xxvii.	cxv. cxvi. cxvii. 123. 124.	cxviii. cxviii. cxviii. cxviii. cxv.	
xxviii.	cxviii. cxviii. 134. 235.	cxviii. cxviii. cxviii.	
xxix.	cxviii. cxl. cxli.	cxlii. cxliii.	
xxx.	cxliii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.	

**(1)

The order howe the rest of holy **Scripture (beside the Psalter) is ap-** **pointed to be read.**

The old Testament is appoynted for the first Lessons, at Morning and Evening prayer, and shalbe read thorow euery yere once, except certayne booke and chapters, whiche be least edifyinge, and might best be spared, and therefore be left vntread.

The newe Testament is appoynted for the seconde Lessons, at Morning and Evening prayer, and shall be redde ouer orderly euery yere thise, beside the Epistles and Gospels: except the Apocalips, out of the whiche there be onely certayne Lessons appoynted, vpon dyuers proper feastes.

And to knowe what Lessons shall be redde euery daye: kinde the day of the month in the Kalender folowinge, and there ye shall perceyue the booke and chapters that shalbe redde for the Lessons both at Morning and Evening prayer.

And here is to be noted, that whensoever there be anye proper Psalmes or Lessons appoynted for the Sondayes or for any feast mouzable, or vnmouzable: then the Psalmes and Lessons, appoynted in the Kalender, shalbe omitted for that tyme.

Ye must note also that the Colled, Epistle, and Gospel, appoynted for the Sonday, shall serue all the weke after, except there fall some feast that hath his proper.

When the yeres of our Lorde maye bee deuuyded into foure euen partes whiche is euery fourth yere: then the Sunday letter leapeth, and that yere the Psalmes and Lessons whiche serue for the xiii. day of February, shalbe read agayne the day folowinge, except it be Sunday, which hath proper Lessons of the old Testament appoynted in the Table seruing to that purpose.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospel is not expessed: there ye must begin at the beginning of the Chapter.

And wheresoever is not expessed how farre shall be redde, there shall you reade to the ende of the Chapter.

Item so oft as the first Chapter of saint Mathie is read eyther for Lesson or Gospel: ye shall begin the same at. The byrth of Iesus Christ was on this wise. &c. And the thyrd Chapter of S. Lukes Gospel shalbe read vnto. So that he was supposed to be the sonne of Ioseph.

Proper Lessons

to be read for the first Lessons, both at
Mornyng and Euenyng prayer, on the
Sundayes throughout the yere,
and for some also the se-
conde Lessons.

Sundayes of Aduent.	Mattens.	Euenfong.
The first.	Esay. i.	Esay. ii.
ij.	ii.	xxiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxvii.
Sundays af- ter Christmas.	Mattens.	Euenfong.
The first.	Esay. xxxvii.	Esay. xxxviii.
ij.	li.	liii.
Sundayes after the E- piphanie.	Mattens.	Euenfong.
The first.	Esay. xliii.	Esay. xlv.
ij.	li.	liij.
iii.	lv.	lvj.
iiii.	lvii.	lviii.
v.	lix.	lxiij.

** (ii)

	¶ Mattens.	¶ Euenſong.
Septuagesima.	Genesis. i.	Genesis. ij.
Sexagesima.	Genesis. iij.	vj.
Quinquagesima.	Genesis. ix.	xij.
¶ Lent.		
First Sunday.	Genesis. xix.	Genesis. xxii.
ii.	xxviij.	xxxiij.
iii.	xxxi.	xlj.
iiii.	xlj.	rlb.
v.	Exodus. iij.	Exodus. v.
vi.	ix.	x.

¶ Easter day.	¶ Mattens.	¶ Euenſong.
First Lesson.	Exodus. xij.	Exodus. xiiij.
Second Lesson.	Roma. vj.	Actes. ij.

¶ Sundayes after Easter.

The first.	¶ Numeri. xvi.	¶ Numer. xxii.
ii.	xxiii.	xxv.
iii.	Deut. iij.	Deut. v.
iiii.	vj.	vii.
v.	viii.	ix.
¶ Sunday after		
Ascension day.	Deut. xii.	Deut. xiiij.
¶ Whitsunday.		
First Lesson.	Deut. xvi.	Wisdom. i.
Second Lesson.	Actes. x. Then	Act. xix. It fol-
	Peter opened	tuned when A-
	his mouth. &c.	pollo. &c. vnto :
		After these.

Trinitie Sunday.	¶ Mattens.	¶ Euen song.
Fyrst Lesson.	Genesis. xlviii.	Josue. i.
Second Lesson.	Math. iii.	

¶ Sundayes after Trinitie.

The first.	Josue. x.	Josue. cxiii.
ii.	Judic. liii.	Judic. v.
iii.	i. Kyng. ii.	i. Kyng. iii.
iiii.	rii.	riii.
v.	rb.	rbii.
vi.	ii. Kyng. ri.	ii. Kyng. rxi.
vii.	rii.	riiii.
viii.	iii. Kyng. ri.	iii. Kyng. rbii.
ix.	rbii.	rix.
x.	rii.	rii.
xi.	iiii. Kyng. v.	iiii. Kyng. ix.
xii.	v.	rbiii.
xiii.	rix.	rxiii.
xiv.	Jerem. v.	Jerem. rxii.
xv.	rrrb.	rrrbv.
xvi.	Ezechiel. ii.	Ezechiel. ri.
xvii.	rbv.	rbii.
xviii.	rr.	rxiii.
xix.	Daniel. iii.	Daniel. vi.
xx.	Joel. ii.	Miche. vi.
xxi.	Abacuc. ii.	Proverb. i.
xxii.	Prover. ii.	iii.
xxiii.	vi.	rii.

Sundays after	¶ Mattens.	¶ Euenlong.
Trinitie.		
rriii.	riii.	riii.
rrb.	rb.	rb.
rrbi.	rbii.	rix.

¶ Lessons proper for holy dayes.

	¶ Mattens.	¶ Euenlong.
Saint Andrew.	Proverbes.rr.	Proverb. rri.
S. Thomas the	rriii.	rriii.
Apostle.		
Natiuitie of		
Christ.		
First Lesson.	Esay. ix.	Esay. vii. God spake once a- gayne to Ahas. &c.
Second Lesson.	Luke. ii. vnto And vnto men of good wyll.	Titus. iii. The kyndnes and loue. &c.
Saint Steuen.		
First Lesson.	Proverb. rrbiiij.	Ecclesi. iiii.
Second Lesson.	Actes. vi. & vij. Steuen full of faith & power. &c. vnto. And whe xl. yeres. &c.	Actes. vii. And when. xl. yeres were expired, there appeared vnto Mo- ses. &c. vnto. Steu full of the holy. &c.
Saint John.		
First Lesson.	Ecclesi. v.	Ecclesi. vi.
Second Lesson.	Apocalip. i.	Apoca. rrii.

	¶ Mattens.	¶ Euenſong.
Innocentes.	Jeremi. rri. vnto. Moſeouer I harde Ephraim.	Wiſdom. i.
Circumciſion.		
Fyſt Leſſon.	Genesis. xviij.	Deut. x. And now Iſraell. xc.
Second Leſſon.	Roma. ij.	Coloſſ. ii.
Epiphanye.		
Fyſt Leſſon.	Eſay. xl.	Eſay. xlix.
Second Leſſon.	Luke. iij. vnto. So that he was After this he ſuppoſed to bee went to Ca- the ſonne of Jo- pernaum. ſeph.	John. ij. vnto.
Conuerſion of S. Paule.		
Fyſt Leſſon.	Wiſdom. v.	Wiſdom. vi.
Second Leſſon.	Actes. rriij. vnto. They hard him	Actes. rrvj.
Purification of Mary.	Wiſdom. ix.	Wiſdom. xii.
Saint Mathie.	Wiſdom. xix.	Eccleſi. i.
Annunciatio of our Lady.	Eccle. ij.	Eccleſi. iij.

	¶ Mattens.	¶ Euen song.
Wensdaye be- foze Easter	Isa. xiii.	Isa. xiii.
Thursday afoze Easter.	Daniel. ix.	Jeremy. xxi.
Good Fryday.	Genesis. xxi.	Isay. liii.
Easter Euen.	Zachar. ix.	Erodus. xii.
Munday in Ea- ster weke.		
Fyrst Lesson.	Erodus. xvi.	Erodus. xvii.
Second Lesson.	Math. xviii.	Actes. iii.
Tuesdaye in Easter weke.		
First Lesson.	Erod. xx.	Erodus. xxxii.
Second Lesson.	Luk. xxiii. vnto i. And beholde two of them.	Cozin. xv.
Saint Marke	Eccle. iiii.	Eccle. v.
Philip and Ia.	Eccle. vii.	Eccle. ix.
Ascension day.	Deut. x.	iii. Kyng. ii.
¶ Mundaye in Whitson weke.		
Fyrst Lesson.	Genes. xi. vnto These are the ge- neration of Hem.	Pam. xi. gather vnto me. 70. me. & vnto. Moses & the Elders returned.
Second Lesson.	i. Cozin. xii.	
¶ Tuesdaye in Whitson weke.	i. Kyng. xix. David came to Saul in Rama. &c	Deuter. xxx.

	¶ Mattens.	¶ Euen song.
S. Barnabe.		
First Lesson.	Ecclesi. r.	Ecclesi. rii.
Second Lesson.	Actes. riiii.	Actes. rb. vnto After certayne dayes.
S. John Bapt.		
First Lesson.	Mala. iii.	Mala. iiii.
Second Lesson.	Math. riii.	Math. riiii. vnto Whē Iesus hard.
Saint Peter.		
First Lesson.	Eccle. rb.	Eccle. rtr.
Second Lesson.	Actes. iii.	Actes. iiii.
Saint James.	Eccle. rri.	rrii.
S. Bartholom.	rrb.	rrir.
S. Mathewe.	rrrb.	rrrbiii.
S. Michael.	rrrir.	rluii.
Saint Luke.	li.	Job. i.
Simon & Jude.		
First Lesson.	Job. rriiii. rrb.	rlii.
All Saintes.		
First Lesson.	Wisdome. iii. vnto. Blessed is rather the baren.	Wisdome. v. vnto. His ielously also.
Second Lesson.	Hebze. ri. rii. Saintes by faith. vnto. If you endure chastenyng.	Apocalip. rir. vnto. And I saw an Angell stande.

**I Proper Psalmes on certayne
dayes.**

Mattens. Euensonge.

Christmas day. Psalme.	xi. xlv. lxxxv.	lxxxix. Lx. Lxxxix.
Easter day.	li. lvi. Lxi.	Lxiii. Lxviii. Lxviii.
Ascension day.	lviii. xv. xxi.	xxiii. lxxviii. Lxlii.
Whytsonday.	xlv. lxxvii.	Lxiii. Lxlv.

The Table and Kalender expreſſ-

ſſing the order of the **Psalmes & Lessons**, to be sayde
at **Mornyng and Euenyng prayer** throughout
the yere, except certayne proper feastes,
as the rules folowynge moze
playnely declare.

The order howe the Psalter is appoynted to be read.

The **Psalter** shalbe read throughe once every
moneth. And because that some monethes
be longer then some other be, it is thought
good to make them euen by this meanes.

To every moneth shalbe appoynted as
concernyng this purpose iuste. **xxx. dayes.**

And because **January** and **Marche** hath one daye
aboue the sayde number, and **February** whiche is
placed betwene them both hath onely. **xxiii. dayes.**
February shall borrowe of eyther of the monethes of
January and **Marche**, one day. And so the **Psalter**
whiche shalbe read in **February**, must begyn the last
day of **January**, and ende the fyrste day of **Marche**.

And where as **May**, **July**, **August**, **October**, and
December, hath. **xxxi. dayes** a peere, it is ordered that
the same **Psalmes** shalbe read the last daye of the
sayde monethes, which were read the day before: So
that the **Psalter** may begyn agayne the fyrste daye
of the next moneth ensuyng.

Nowe to knowe what **Psalmes** shalbe read every
daye, loke in the **Kalender**, the number that is ap-
poynted for the **Psalmes**, and then fynde the same
number in this **Table**, and vpon that number shall
you see what **Psalmes** shalbe sayd at **Mornyng** and
Euenyng prayer.

And where the. **Cxix. Psalme** is deuided into. **xxii.**
porcions, and is ouerlong to be read at one tyme: it
is so ordered, that at one tyme shall not be read aboue
foure or fyue of the sayde porcions, as you shall per-
ceauie to be noted in this table folowynge.

And here is also to be noted, that in this **Table**,
and in all other partes of the service, where anye
Psalmes

The order.

psalmes are appoynted, the number is expressed after the great Englishe Byble, whiche from the .ix. psalme, unto the .cxlviii. psalme, folowynge the designation of the hebrues, doeth carry in number from the common Latin translation.

*¶ These to be obserued for holy
dayes, and none other.*

That is to say: All Sundayes in the year.
The dayes of the feastes of the Circumcision of our lord Iesus Christ. Of the Epiphany. Of the purification of the blessed virgin. Of Saint Mathie the Apostle. Of the Annunciation of the blessed virgin. Of Saint Marke the Euangelist. Of Saint Whelpp and Jacob the apostles. Of the Ascension of our Lord Iesus Christ. Of the Nativite of Saint John Baptiste. Of Saint Peter the Apostle. Of Saint James the Apostle. Of Saint Bartholomewe Apostle. Of Saint Mathewe Apostle. Of Saint Michaell the Archangell. Of Saint Luke the Euangelist. Of Saint Simon and Jude the Apostles. Of all Saintes. Of Saint Andrew the Apostle. Of Saint Thomas the Apostle. Of the Nativite of our Lord. Of Saint Stephan the Martyr. Of Saint John the Euangelist. Of the holy Innocences. Munday and Tuesday in Easter weke, and Munday and Tuesday in Whitsun weke.

The Preface.

There was neuer any thing by the
wyt of man so well deuised, or so
sure establiſhed, whiche in conti-
nuance of tyme hath not ben
corrupted: As (amonge other
thynges) it may playnly appere
by the common prayers in the
Church, commonly called diuine ſeruite. The
firſt original and ground wherof, if a man would
ſearch out by the auncient fathers, he ſhall fynde
that the ſame was not ordeined but of a good pur-
poſe, and for a great aduancement of godlynes.
For they ſo ordered the matter, that all the whole
Byble (or the greater part thereof) ſhoulde be read
ouer once in the yere, entending thereby that the
Clergy, and ſpecially ſuch as were miniſters of
the congregation, ſhoulde by often reading and
meditation of Gods worde, be ſtirred vp to Gods-
lynes them ſelues, and be more able to exhort other
by holſome doctrine, & to confute them that were
aduerſaries to the trueth. And further, that the
people (by dayly hearing of holy Scripture read
in the Church) ſhoulde continually profite more
and more in the knowledge of God, & be the more
enflamed with the loue of his true religion. But
theſe many yeres paſſed, this godly and decent or-
der of the auncient fathers, hath ben ſo altered, bro-
ken and neglected, by plantyng in vncertaine ſto-
ries, legendes, reſponſes, verſes, bayne repetiti-
ons, commemoracions, and ſynodalles, that com-
monly when any booke of the Byble was begon,
before three or foure Chapters were read out, al the
reſt were vntread. And in this ſorte, the booke of
Eſay was begon in Aduent, and the booke of Ge-
neſis in Septuageſima: But they were only begon
& neuer read throughe. After a lyke ſort were other
bookes

The preface.

bookes of holy Scripture vſed. And moreover, whereas S. Paule would haue ſuch language ſpoken to the people in the Church, as they myght vnderſtande, & haue profite by hearing the ſame: The ſeruiſe in this Church of Englande (theſe many yeres) hath ben read in Latin to the people, whiche they vnderſtoode not, ſo that they haue harde with theyr eares only, & theyr hartes, ſpirite, and mynde haue not ben edified thereby. And furthermore, notwithstanding that the auncient fathers haue deuised the Pſalmes into ſeuen portions, wherof euery one was called a Procturne: nowe of late tyme a ſew of them haue ben dayly ſayde, and oft repeated, and the reſte utterly omitted. Moreover, the number and hardenes of the rules called the ype, and the manyfolde chaungynges of the ſeruiſe, was the cauſe that to turne the booke anye way ſo harde & intricate a matter, that many tymes there was moze buſynes to fynde out what ſhoulde be read, then to rede it when it was found out. Theſe inconueniences therfore conſidered, here is ſet forth ſuch an order, whereby the ſame ſhalbe redreſſed. And for a redynes in this matter, here is drawen out a kalender for that purpoſe, which is playne & eaſy to be vnderſtanded, wherin (ſo much as may be) the reading of holy Scriptures is ſo ſet forth, that all thynges ſhalbe done in order without breaking one peece therof from another. For this cauſe be cut of Anthemes, Reſponſes, Inuitations, and ſuche lyke thynges as ſhoulde breake the continuall courſe of the reading of the Scripture. yet becauſe there is no remedy but that of neceſſite there muſt be ſome rules: therfore certayne rules are here ſet forth, which as they be fewe in number, ſo they be playne and eaſy to be vnderſtanded. So that here you haue an order for prayer, as touching the reading

The Preface.

ding of holy Scripture, much agreeable to the mynde and purpose of the olde fathers, and a great deale more profitable and commodious then that whiche of late was vsed. It is more profitable, because here are left out many thynges, wherof some be vnttrue, some vncertayne, some vayne and superstitious, and is ordeyned nothyng to be read but the very pure word of God, the holy scriptures, or that whiche is evidently grounded vpon the same, and that in such a language and order, as is most easy and playne, for thundersstanding both of the readers & hearers. It is also more commodious, both for the shortnes therof, & for the playnnesse of the order, and for that the rules be few and easy. Furthermore by this order the Curates shal neede no other booke for theyr publique service, but this booke and the Bible. By the meanes wherof, the people shal not be at so great charges for booke, as in tyme past they haue ben. And where heretofore there hath ben great diuersitie in saying and singing in Churches within this Realme, some folowynge Salisbury vse, some Hereford vse, some the vse of Bangor, some of York and some of Lincolne: Nowe from henceforth all the whol Realme shal haue but one vse. And if any would iudge this way more paynfull, because that all thynges must be read vpon the booke, whereas before by the reason of so often repetitiō, they could say many thynges by hart. If those men wyl way theyr labour, with the profite and knowledge which dayly they shall obteyne by readynge vpon the booke, they wyl not refuse the payne, in consideration of the great profite that shall ensue therof.

And forasmuch as nothyng can almoste be so playnely set forth, but doubtes may ryse in the vse & practising of the same: To appease al such diuersitie (yf any aryse) & for the resolution of al doubtes concernynge the maner howe to vnderstande, doe,
and

The preface.

And execute the thynges conteyned in this booke; the parties that so doubt, or diuersly take any thing; shall alway resort to the Bishop of the dioces, who by his discretion shall take order for the quietyng and appeasyng of the same, so that the same order be not contrary to any thyng conteyned in this booke. And yf the Bishop of the dioces be in any doubt, then he may sende for the resolution therof vnto the Archbyschop.

Though it be appoynted in the afoze written Preface, that all thynges shalbe read and song in the Churche in the Englyshe tongue, to thende that the congregation may be thereby edified: yet it is not ment, but when men say Mornyng and Euenyng prayer priuately, they may saye the same in any language that they themselves do vnderstand.

And all Priestes and Deacons shalbe bounde to saye daily the Mornyng and Euenyng prayer, eyther priuately or openly, except they be let by preaching, studying of diuinitie, or some other vrgent cause.

And the Curate that ministrerh in euery parishe Churche or Chappell, beyng at home, and not beyng otherwyse reasonably letted, shall saye the same in the parishe Churche or Chappell where he ministrerh, and shall toll a bell thereto a conuenient

tyme
before he begyn, that such as be disposed maye come to heare Gods worde, and to pray with hym.

THE Order VVhere Morning and Euenyng prayer shalbe blesed and sayde.

The Mornyng and Euenyng prayer shalbe bled
in the accustomed place of the Church, Chappell,
or Chauncell, except it shalbe otherwyle determi-
ned by the Ordinary of the place. And the Chan-
cels shal remayne as they haue done in times past.
And here is to be noted, that the Minister at the
tyme of the Communion, and at all other tymes,
in his ministracion, shall vse suche ornaments in
the Church, as were in vse by authoritie of parli-
ament, in the second yere of the raigne of king Ed-
warde the. vi. accordyng to the Act of Parliament.

An order for Mornyng prayer daylye throughout the yere.

At the begynnyng both of Mornyng prayer, and
lykewyle of Euenyng prayer, the Minister shall
reade with a loude voyce, some one of these senten-
ces of the Scriptures that folowe. And then he
shall say that which is wrytten after the sayde sen-
tences.



Lozde.

A what time soeuer a Eze. 18.
sinner doth repent him
of his synne from the
bottome of his hart, I
wyl put all his wic-
kednes out of my re-
membzaunce, saith the

I do knowe myne owne wickednes :
and my sinne is alwayes agaynst me.

Psal. 51.

A (i)

Turne

Mornyng prayer.

Psal. 51.

Turne thy face away from our synnes
O Lorde, and blot out all our offences.

Psal. 51.

A sorrowful spirite is a sacrifice to God,
despyse not (O Lorde) humble and con-
trite hartes.

Joel. 2.

Rent your hartes, and not your gar-
mentes, and turne to the Lord your God:
because he is gentle and mercifull, he is
patient, and of much mercy, and suche a
one that is sorie for your afflictions.

Dani. 9.

To thee (O Lord God) belongeth mer-
cie & forgeuenes, for we haue gone awaye
from thee, and haue not harkened to thy
voyce, whereby we myght walke in thy
lawes which thou hast appoynted for vs.

Hier. 2.

Correcte vs, O Lorde, and yet in thy
iudgement: not in thy fury, lest we should
be consumed, and brought to nothyng.

Math. 3.

Amende your liues, for the kyngdome
of God is at hande.

Luk. 15.

I wyl go to my father and say to hym,
father I haue sinned agaynst heauen, and
agaynst thee: I am no more worthy to be
called thy sonne.

Psal. 142

Enter not into iudgement with thy
seruauntes, O Lord: for no fleshe is righ-
teous in thy syght.

Morning prayer.

If we say that we haue no sinne, we deceaue our selues, & ther is no trueth in vs. 1. John. 1.

Dearely beloued brethren, the scripture moueth vs in sundry places, to acknowledge and confesse our manyfolde sinnes and wickednes, and that we shoulde not dissemble nor cloke them befoze the face of almyghtie God our heauenly father, but confesse them with an humble, lowely, penitent, and obedient harte, to the ende that we maye obteyne forgiveness of the same, by his infinite goodnes and mercye. And although we ought at all times humbly to acknowledge our sinnes befoze God, yet ought we most chiefly so to do when we assemble and meete together, to render thanks for the great benefites that we haue receaued at his handes, to set forth his moste worthy prayse, to heare his most holy worde, and to aske those thynges whiche be requisite and necessary, aswell for the bodye as the soule. Wherfoze I pray and beseeche you, as many as be here present, to accompany me with a pure harte and humble voyce, vnto the throne of the heauenlye grace, saying after me.

A (ii)

A ge

Moynyng prayer.

C A generall confession to be sayde of the whole congregation, after the Minister, kneeling.

Almyghtie and moste mercifull father, we haue erred & strayed from thy wayes lyke lost shepe, we haue folowed to muche the deuises and desires of our owne hartes. We haue offended against thy holy lawes. We haue left vndone those thyngs which we ought to haue done, and we haue done those things which we ought not to haue done, and there is no health in vs, but thou O Lorde haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse theyr faultes, restore thou them that be penitent, accordyng to thy promyses declared vnto mankynd, in Christ Iesu our Lorde. And graunt O most mercifull father, for his sake, that we may hereafter lyue a godlye, ryghteous, and sober lyfe, to the glory of thy holy name. Amen.

C The absolution to be pronounced by the Minister alone.

Almyghtye God, the father of our Lorde Iesus Christ, whiche desireth not the death of a synner, but rather that he maye turne from his wickednes and lyue, and hath geuen power and commaundment

Mornyng prayer.

maundement to his ministers, to declare and pronounce to his people, beyng penitent, the absolution and remission of their sinnes, he pardoneth, and absolueth all them which truly repent, and vnfaignedly beleue his holy Gospel. Wherefore we beseech him to graunt vs true repentaunce and his holyc spirite, that those thynges may please hym, which we do at this present, and that the rest of our lyfe hereafter may be pure and holy, so that at the laste we may come to his eternall ioy, through Iesus Christ our Lorde.

The people shall aunswere. Amen.

¶ Then shall the Minister begyn the Lordes prayer with a loude voyce.

O father whiche art in heauen. Halowed be thy name. Thy kingdome come. Thy wyll be done in earth, as it is in heauen. Geue vs this day our dayly breade. And forgiue vs our trespasses, as we forgiue them that trespass agaynst vs. And leade vs not into temptation. But deliuer vs from euyll. Amen.

¶ Then lyke wyse he shall say.

O Lorde open thou our lyppes.

¶ Aun-

Mornyng prayer.

Answere.

And our mouth shall shewe forth thy
praise.

And west.

O God make spede to saue vs.

Answere.

O Lorde make haste to helpe vs.

And west.

Glorie be to the father, to the sonne, and
to the holy ghost.

As it was in the begynnynge, &c.

Prayse ye the Lorde.

And then shalbe sayde of song this psalme
folowynge.



Come let vs syng vnto the
Lorde: let vs hartlye re-
ioyce in the strength of our
saluation.

Let vs come before his pre-
sence with thankesgeuyng: and shewe
our selues glad in hym with Psalmes.

For the Lorde is a great God: and a
great kyng aboue all Gods.

• In his hande are all the corners of the
earth: and the strength of the hylles is
his also.

The sea is his, and he made it: and
his handes prepared the drye lande.

O come let vs worship & fall downe:
and

Mornyng prayer.

and kneele before the Lorde our maker.

For he is the Lorde our God : and we are the people of his pasture, and the shepe of his handes.

To daye yf ye wyll heare his voyce, harden not your hartes : as in the pronunciation, and as in the day of temptation in the wyldernes.

When your fathers tempted me: proued me, and salwe my workes.

Fourtie yeres long was I grieved with this generation, and sayde : it is a people that do erre in their hartes, for they haue not knowen my wayes.

Unto whom I swaie in my wrath : that they should not enter into my rest.

Gloꝝy be to the father, and to the .*ec.*

As it was in the begynnyng. *ec.*

¶ Then shall folow certayne psalmes in order as they be appoynted in a Table made for that purpose, excepte there be proper psalmes appoynted for that day. And at the ende of euery psalme thoroughout the yere, and lykewyse in the ende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated : Gloꝝy be to the father. *ec.*

¶ Then shalbe read two Lessons distinctly, with a loude voyce, that the people may heare. The first of the olde Testament, the seconds of the newe, like as they be appoynted by the Kalender, excepte there be proper Lessons assigned for that day. The Minister that readerth the Lesson, standyng, and turnyng hyin so as he may best be harde of all such as

Mornyng prayer.

be present. And before every Lesson, the Minister shall say thus: The fyrst, seconde, thyrde, or fourth Chapter of Genesis, or Exodus, Mathew, Mark, or other lyke, as is appoynted in the Kalender. And in the ende of every Chapter he shall saye: There endeth such a Chapter of such a booke.

¶ And to the end the people may the better heare, in such places where they do syng; there shall the Lessons be song in a playne tune, after the maner of distinct readynge, and lykewys the Epistle and Gospell.

¶ After the fyrst Lesson shall folowe the Deuyn, in Englyshe, dayly throughe the whole yere.



I prayse thee (O God) we knowlege thee to be the Lorde.

All the earth doth worship the, the father everlastyng.

To thee all Angels crye aloud: the heauens and all the powers therein.

To thee Cherubin and Seraphin, continually do crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen and earth are full of the Manifestie of thy glory.

The glorious company of the Apostles, prayse thee.

The goodly felowshyp of the Prophetes, prayse thee.

The noble army of Martirs, prayse thee.

The holy Church throughout all the worlde

Mornyng prayer.

worlde, doth knowledg thee.

The father of an infinite Maiestie.

Thy honorable, true, and only sonne.

Also the holy ghest, the comforter.

Thou art the kyng of glozy, O Christ.

Thou art the euerlasting sonne of the father.

When thou tokest vpon thee to deliuer man : thou dydest not abhorre the virgins wombe.

When thou haddest ouercommed the sharpenes of death : thou diddest open the kyngdome of heauen to all beleuers.

Thou sytteste on the ryght hande of God : in the glozy of the father.

We beleue that thou shalt come to be our iudge.

We therfore pray thee helpe thy seruantes, whom thou hast redeemed with thy pzeious bloud.

Make them to be numbred with thy Saintes : in glozy euerlastyng.

O Lorde saue thy people : and blesse thyne heritage.

Gouerne them, and lyft them vp for euer.

Day by day we magnifie thee.

And we worshyp thy name, euer worlde

A (v) with,

Mornyng prayer.

without ende.

Wouchsafe, O Lorde, to kepe vs this day without sinne.

O Lorde haue mercy vpon vs, haue mercy vpon vs.

O Lorde, let thy mercy lyghten vpon vs : as our trust is in thee.

O Lorde in thee haue I trusted : let me neuer be confounded.

Benedicite. *Of this Canticle. Benedicite omnia opera.*

B All ye workes of the Lorde, blesse ye the Lord : prayse him and magnifie him for euer.

O ye Angels of the Lord, blesse ye the Lorde : prayse ye hym & magnifie him for euer.

O ye heauens, blesse ye the Lorde : prayse hym and magnifie hym for euer.

O ye waters that be aboue the firmament, blesse ye the Lord : prayse him and magnifie him for euer.

O all ye powers of the Lorde, blesse ye the Lorde : prayse him and magnifie him for euer.

O ye Sunne and Moone blesse ye the Lord : praise him & magnifie him for euer.

O ye Starres of heauen, blesse ye the Lord:

Mornyng prayer.

Lord : praise him & magnifie him for euer.

**O ye shewres and dewe, blesse ye the
Lord : praise him & magnifie him for euer.**

**O ye Wyndes of God, blesse ye the
Lord : praise him & magnifie him for euer.**

**O ye Fyre & heate, blesse ye the Lord :
praise hym and magnifie him for euer.**

**O ye Winter & Sommer, blesse ye the
Lord : praise him & magnifie him for euer.**

**O ye Dewes & Frostes, blesse ye the
Lord : praise him & magnifie him for euer.**

**O ye Froste and Colde, blesse ye the
Lord : praise him & magnifie him for euer.**

**O ye Ice and Snowe, blesse ye the
Lord : praise him & magnifie him for euer.**

**O ye nyghtes and dayes, blesse ye the
Lord : praise him & magnifie him for euer.**

**O ye lyght and darknes, blesse ye the
Lord : praise him & magnifie him for euer.**

**O ye lyghtnynges and cloudes, blesse
ye the Lord : praise hym and magnifie
hym for euer.**

**O let the earth blesse the Lord : yea
let it praise him, & magnifie him for euer.**

**O ye mountaynes & hylles, blesse ye the
Lord : praise him & magnifie him for euer.**

**O all ye greene thynges vppon the
earth,**

Mornyng prayer.

earth, blesse ye the Lord : prayse hym and magnifie hym for euer.

O ye Welles blesse ye the Lord : prayse hym and magnifie hym for euer.

O ye Seas and Flouds, blesse ye the Lord : praise him & magnifie hym for euer.

O ye Whales and all that moue in the waters, blesse ye the Lord : praise him and magnifie him for euer.

Al ye foules of the ayre, blesse ye the Lord : praise him & magnifie him for euer.

All ye beastes & cattell, blesse ye the Lord : praise him & magnifie him for euer.

O ye chyldren of men, blesse ye the Lord : praise him & magnifie him for euer.

Let Israell blesse the Lord : prayse hym and magnifie hym for euer.

O ye Priestes of the Lord, blesse ye the Lord : praise him & magnifie him for euer.

O ye seruauntes of the Lord, blesse ye the Lord : praise him & magnifie him for euer.

O ye Spirites & Soules of the ryghteous, blesse ye the Lord : praise him and magnifie him for euer.

O ye holy and humble men of harte, blesse ye the Lord : prayse hym and magnifie hym for euer.

O Ana-

Mornyng prayer.

B Ananias, Azarias, and Misael,
blesse ye the Lorde: prayse hym and mag-
nifie hym for euer.

Glozy be to the father, and to the. &c.

As it was in the begynnyng. &c.

C And after the seconde Lesson, shalbe bled and
sayde Benedictris in Englyshe, as foloweth.

Blessed be the Lorde God of
Israell: For he hath visited
and redeemed his people.
And hath raysed vp a mygh-
tie saluation for vs: in the
house of his seruaunt Dauid.

As he spake by the mouth of his hely
Prophetes: whiche haue ben sence the
worlde began.

That we shoulde be saued fro our ene-
mies: & from the handes of al that hate vs.

To perfourme the mercy promised to
our forefathers: and to remember his ho-
lye couenaunt.

To perfourme the othe whiche he
sware to our forefather Abraham: that
he woulde geue vs.

That we beyng deliuered out of the
handes of our enemies: myght serue him
without feare.

Mornyng prayer.

In holynes and ryghteousnes befoze
hym: all the dayes of our lyfe.

And thou child shalt be called the pro-
phet of the highest: for thou shalt go befoze
the face of the Lord to prepare his wayes.

To geue knowlege of saluation vnto
his people: for the remission of their synnes

Through the tender mercye of our
God: whereby the daye spryng from an
hygh, hath visited vs.

To geue lyght to them that syt in
darknes, and in the shadow of death: and
to guyde our secte into the way of peace.

Glozy be to the father. &c.

As it was in the begynnynge. &c.

CO, the C. 108. psalme. Inbilate.

Be ioyfull in the Lord all ye lan-
des: serue the Lord with gladnes,
and come befoze his presence with
a song.

Be ye sure that the Lord he is God: it
is he that hath made vs, and not we our
selues, we are his people, and the shepe of
his pasture.

Go your waye into his gates with
thankesguyng, and into his courtes with
prayse: be thankfull vnto him, and speake
good

Mornyng prayer.

good of his name.

For the Lord is gracious, his mercy is everlastyng : and his trueth endureth from generation to generation.

Gloxy be to the father, to the sonne : and to the holy ghost.

As it was in the begynnyng, is now, and euer shalbe, wolde without ende. Amen.

¶ Then shalbe sayde the Crede, by the Minister and the people, standyng.

I beleue in God the father almygh-
tie, maker of heauen and earth. And
in Iesus Christe his only sonne our
Lorde, which was conceaued by the holy
ghost, bozne of the virgin Mary, suffered
vnder Ponce Pilate, was crucified, dead,
and buryed, he descended into hell, the
thirde daye he rose agayne from the dead,
he ascended into heauen, and sitteth on
the ryght hand of God the father almygh-
tie, from thence shal he come to iudge the
quicke and the dead. I beleue in the holy
ghoste, the holy catholique Churche, the
communion of Saintes, the forgeuenes
of synnes, the resurrection of the bodye,
and the lyfe cuerlastyng. Amen.

¶ And

Mornyng prayer.

And after that, these prayers folowynge, aswell at the Euenyng prayer, as at the Mornyng prayer, all deuoutly kneelyng. The Minister fyrste pronouncynge with a loude voyce.

The Lorde be with you.

A Answer.

And with thy spirite.

A Minister.

Let vs pray.

Lorde haue mercy vpon vs.

Chryst haue mercy vpon vs.

Lorde haue mercy vpon vs.

A Then the Minister, Clarke, and people, shall say the Lordes prayer in Englyshe with a loude voyce.

Our father which art in heauen, &c.

A Then the Minister standyng vp shall say.

O Lorde shewe thy mercy vpon vs.

A Answer.

And graunt vs thy saluation.

A Priest.

O Lorde saue the Queene.

A Answer.

And mercifullye heare vs when we call vpon thee.

A Priest.

Indue thy Ministers with ryghteousnes.

A Answer.

And make thy chosen people ioyfull.

A Priest.

O Lorde saue thy people.

A Answer.

Morning prayer.

Answer.

And blesse thyne inheritaunce.

psist.

Geue peace in our tyme O Lorde.

Answer.

Because there is none other that fighteth
for vs, but only thou O God.

psist.

O God make cleane our hartes within vs.

Answer.

And take not thy holy spirite from vs.

¶ Then shall folowe three Collectes. The first of
the day, whiche shalbe the same that is appoynt-
ed at the Communion. The seconde for peace.
The thyrde for grace to lyue well. And the two
last Collectes shall neuer alter, but dayly be said
at Morning prayer throughout the yere, as
foloweth.

¶ The seconde Collect for peace.

O God, which art aucthour of peace,
and louer of conoord, in knowledge
of whom standeth our eternal life,
whose seruice is perfect fredome, defende
vs thy humble seruauntes in all assaultes
of our enemies, that we surely trusting in
thy defence, may not feare the power of
any aduersaries, through the might of Je-
su Christ our Lorde. Amen.

¶ The thyrde Collect for grace.

O Lorde our heauenly father, almightie
and euerlasting God, which haste safe-

Euening prayer.

Ive brought vs to the beginning of this day: defend vs in the same with thy mighty power, and graunt that this day we fall into no sinne, neyther runne into any kynde of daunger: but that all our doynge may be ordered by thy gouernance, to do alwayes that is ryghteous in thy sight: Through Iesus Christ our Lorde. Amen.

An Order for Euening praier throughout the yere.

The priest shall say.

Our father which art in heauen. &c.

Then synemysse he shall say.

O Lorde open thou our lippes.

Answer.

And our mouth shall shewe forth thy prayse.

priest.

O God make spede to saue vs.

Answer.

Lorde make haste to helpe vs.

priest.

Glorie be to the father. &c.

As it was in the beginning. &c.

Prayse ye the Lorde.

Then

Euening prayer.

Then psalmes in order as they be appoynted in the Table for psalmes, excepte there be proper psalmes appoynted for that day. Then a Lesson of the olde Testament, as is appoynted likewise in the Kalender, except there be proper Lessons appoynted for that day. After that, Magnificat in Englyshe, as foloweth.



My soule doth magnifie the
Lorde.

*Magnifi-
cat Luk. i.*

And my spirite hath reioy-
sed in God my Sauour.

For he hath regarded the
lowlynes of his handmayden.

For beholde, from henceforth all ge-
nerations shall call me blessed.

For he that is mightie hath magnified
me: and holy is his name.

And his mercy is on them that feare
him: throughout all generations.

He hath shewed strength with his
arme: he hath scattered the proude in the
imagination of their hartes.

He hath put down the mightie from their
seat: and hath exalted the humble & meke.

He hath filled the hungrye with good
thinges: and the riche he hath sent emptye
away.

He remembryng his mercy, hath holpen
his seruaunt Israel: as he promised to our

Euenyng prayer.

forefathers, Abraham, & his seede for euer.

Glorie be to the father, and to the. &c.

As it was in the beginning. &c. Amen.

Of the. xcviij. psalme. Cantate domino.

Synge vnto the Lorde a newe
songe: for he hath done maruey-
lous thinges.

With his owne right hande: and with
his holy arme hath he gotten hym selfe
victory.

The Lorde declared his saluation: his
ryghteousnesse hath he openly shewed in
the sight of the Heathen.

He hath remembered his mercy and truth
towards the house of Israel: and all the
endes of the worlde haue sene the saluati-
on of our God.

Shew your selues ioyfull vnto the lorde
al ye landes: sing, reioyce, & geue thanks.

Praise the lord vpon the Harpe: sing to
the harpe with a psalme of thankesgeuing.

With trumpettes also, and shawmes: &
shewe your selues ioyfull befoze the Lorde
the kyng.

Let the Sea make a noyse, and all that
therein is: the rounde worlde, and they
that dwell therein.

Let

Euenyng prayer.

Let the floudes clap theyr handes: and
let the hilles be ioyfull together befoze the
lorde, for he is come to iudge the earth.

With righteousnes shall he iudge the
world: and the people with equitie.

Glozy be to the father, and to the. &c.

As it was in the beginning. &c. Amen.

¶ Then a Lesson of the newe Testament. And after
that, *Nunc dimittis* in Englyshe as foloweth.

LORD now lettest thou thy seruaunt
depart in peace: accordyng to thy
worde.

For mine eyes haue scene: thy saluation.

Whiche thou hast prepared: befoze the
face of all people.

To be a lyght to lyghten the Gentiles:
and to be the glozy of thy people Israell.

Glozy be to the father, and to the. &c.

As it was in the beginning. &c. Amen.

Or this psalme. *Deus misereatur*, in Englyshe.

GOD be mercyfull vnto vs, and
blesse vs: and shewe vs the lyght
of his countenaunce, and be mer-
cyfull vnto vs.

That thy way may be knownen vppon
earth: thy sauing helth among al nations.

Let the people prayse thee, O God: yea

Euening prayer.

let all the people prayse thee.

God let the nations reioyce and be glad,
for thou shalt iudge the folke ryghteously:
and gouerne the nations vpon earth.

Let the people prayse thee, **G**od: let
all the people prayse thee.

Then shall the earth brynge forth her
encrease: and God, euen our owne God,
shall geue vs his blessing.

God shall blesse vs: and all the endes
of the worlde shall feare him.

Glozy be to the father, and to the. &c.

As it was in the beginning. &c.

Then shall folowe the Crede with other praiers,
as is before appoynted at Morning Prayer, after
Benedictus. And with three Collectes, first of the
day, the seconde of peace, the thirde for ayde against
all perilles, as hereafter foloweth: whiche two last
Collectes, shalbe dayly sayde at Euening Prayer,
without alteration.

The seconde Collect at Euening prayer.

God, from whom all holy desyres,
all good counsailes, and all iuste
worke do procede: geue vnto thy
seruauntes that peace, whiche the worlde
can not geue, that both our hartes may be
set to obey thy commaundementes, and
also that by thee, we beyng defended from
the feare of our enemyes, maye passe our
time

Euenyng prayer.

time in rest and quietnes, through the me-
rites of Iesus Christ our Sauour. Amen.

The thyrd Collett for ayde agaynst all perilles.

Lighten our darkenesse we beseeche
thee (O Lord) and by thy great mer-
cy defende vs from all perilles and
daungers of this night, for the loue of thy
only son our sauour Iesus Christ. Amen.

In the feastes of Christmas, the Epiphanie, S.
Matthe, Easter, Thascension, Wencroft, S. John
Baptist, S. James, S. Bartholomew, S. Mathew
S. Simon and Jude, S. Andrew, and Trinitie
Sunday: make songe or sayde immediatly after
Benedicrus, this confession of our Christian fayth.



Who soeuer wyl be saued: be-
fore all thinges, it is neces-
sary that he holde the Ca-
tholique fayth.

*Quicumque
vult.*

Which fayth except eue-
ry one do kepe holy and vndefiled: with-
out doubt he shall perishe everlastingly.

And the Catholique faith is this: that
we worship one God in Trinitie, and tri-
nitie in vnitie.

Neither confounding the persons: nor
deuiding the substance.

For there is one person of the father,
another of the sonne: and another of the
holy ghost.

But

Euening prayer.

But the godhead of the father, of the sonne, and of the holy ghost, is all one: the glozy equall, the maiestie coeternall.

Suche as the father is, suche is the sonne: and such is the holy ghost.

The father vncreate, the sonne vncreate: and the holy ghost vncreate.

The father incomprehensible, the son incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternall: and the holy ghost eternall.

And yet they are not thzee eternals: but one eternall.

As also there be not thzee incomprehensibles, noz thze vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almightie, the sonne almightie: and the holy ghoste almightie.

And yet are they not thze almighties: but one almightie.

So the father is God, the sonne is God: and the holy ghost is God.

And yet are they not thzee Gods: but one God.

So lykelwyle the father is Lorde, the sonne

Euenyng prayer.

sonne Lorde : and the holy ghost Lorde.

**And yet not thre Lordes: but one Lord.
For like as we be compelled by the Chri-
stian veritie : to acknowledge euery per-
son by him selfe to be God and Lorde.**

**So are we forbidden by the catholique
religion: to say there be thre Goddes, or
thre Lordes.**

**The father is made of none : neyther
created nor begotten.**

**The sonne is of the father alone : not
made, nor created, but begotten.**

**The holy ghost is of the father and of
the sonne : neyther made, nor created, nor
begotten, but proceeding.**

**So there is one father, not thre fa-
thers, one sonne, not thre sonnes : one ho-
lye ghost, not thre holy ghostes.**

**And in this trinitie, none is afore or after
other: none is greater nor lesse then other.**

**But the whole thre persons be coe-
ternall together: and coequall.**

**So that in all thinges, as is aforesaid:
the vnitie in trinitie, and the trinitie in
vnitie is to be worshipped.**

**He therefore that wylbe saued : muste
thus thinke of the Trinitie.**

Euening prayer.

Furthermore it is necessary to euerlasting saluation: that he also beleue rightly in thinearnation of our lord Iesus Christ.

For the right sayth is, that we beleue and confesse: that our Lorde Iesus Christ the sonne of God, is God and man.

God of the substaunce of the father, begotten befoze the worlde: and man of the substaunce of his mother, bozne in the worlde.

Perfect God, and perfect man: of a reasonable soule and humain flesh subsisting.

Equall to the father as touchyng his Godhead: and inferiour to the father, touchyng his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confussion of substaunce: but by vnitie of person.

For as the reasonable soule and fleshe is one man: so G O D and man is one Christ.

Who suffred for our saluation: descended into hell, rose agayne the thirde daye from
from

Euenyng prayer.

from the dead.

He ascended into heauen, he sitteth on the ryght hand of the father God almighty : from whence he shall come to iudge the quicke and the dead.

At whose commyng all men shall ryse agayne with theyr bodics : and shall geue accompt for theyr owne workes.

And they that haue done good, shal go into lyfe euerlastyng : and they that haue done euill, into euerlastyng fyre.

This is the catholique fayth : whiche except a man beleue faythfully, he can not be saued.

Gloxye be to the father, and to the son, and to the holy ghost.

As it was in the beginning, is now, and euer shalbe. &c.

**¶ Thus endeth the order of Morning
and Euenyng prayer, through
the whole yere.**

Here

Here folovveth the Letanie to be
vled vpon Sundayes, Wednesdayes, and
Fridayes, and at other times when it shalbe
commaunded by the Ordinary.



O God the father of heauen :
haue mercy vpon vs mis-
erable sinners.

O God the father of heauen. &c.

O God the sonne redemer
of the worlde : haue mercy
vpon vs miserable sinners.

O God the sonne redemer of the worlde. &c.

O God the holy ghost proceeding from the
father and the sonne : haue mercy vpon
vs miserable sinners.

O God the holy ghost procedyng from the. &c.

O holy, blessed, and glorious Trinitie,
thre persons and one God : haue mercy
vpon vs miserable sinners.

O holy, blessed, and glorious trinitie. &c.

Remember not Lord our offences, nor the
offences of our forefathers, neyther take
thou vengeance of our sinnes : spare vs
good Lord, spare thy people whom thou
hast redeemed with thy moste precious
bloud, and be not angry with vs for ever.

Spare vs good Lord.

From all euyl and mischief, from sinne,
from the craftes and assaultes of the De-
myll: from thy wrath, and from euerlasting
damp

The Litanie.

dampnation.

Good Lorde deliuer vs.

**From all blyndnesse of hart, from pryde,
vainglozy, and hipocrisie, from enuy, ha-
tred and malice, and all vncharitablenes.**

Good Lorde deliuer vs.

**From fornication and all other deadlye
sinne: and from all the deceyptes of the
worlde, the fleshe and the deuyll.**

Good Lorde deliuer vs.

**From lightnings & tempestes, from pla-
gue, pestilence, and famine, from battayle
and murther, and from sodayne death.**

Good Lorde deliuer vs.

**From all sedition, and pryuy conspiracy,
from all false doctryne and heresse, from
hardnesse of harte, and contempt of thy
worde and commaundement.**

Good Lorde deliuer vs.

**By the mistery of thy holy incarnation,
by the holy natiuitie and circumcision, by
thy Baptisme, fasting, and temptation.**

Good Lorde deliuer vs.

**By thyne agony and bloudy sweate, by
thy Crosse and passion, by thy precious
death and buryall, by thy glorious resur-
rection and ascension, and by the com-
ming of the holy ghost.**

Good Lorde deliuer vs.

The Letany.

**In all time of our tribulation, in all tyme
of our wealth, in the houre of death, and
in the day of iudgement.**

Good Lorde deliuer vs.

**We sinners do beseeche thee to heare vs
(O Lord God) and that it may please thee
to rule and gouerne thy holy Church, vni-
uersally in the right way.**

We beseeche thee to heare vs good Lorde.

**That it may please thee, to kepe & streng-
then in the true worshipping of thee, in
righteousnes and holynes of lyfe, thy ser-
uaunt Elizabeth, oure moste gracious
Quene and gouernour.**

We beseeche thee to heare vs good Lorde.

**That it may please thee to rule her harte
in thy fayth, feare, and loue, and that she
may alwayes haue affiaunce in thee, and
euer seke thy honour and glory.**

We beseeche thee to heare vs good Lorde.

**That it may please thee to be her defen-
der, and keper, geuing her the victory ouer
all her enemies.**

We beseeche thee to here vs good Lorde.

**That it may please thee to illuminate all
Bpshoppes, pastours, and ministers of the
Church, with true knowledge and vnder-
standing of thy worde, and that both
by their preaching and liuing, they maye
set**

The Letany.

Let it forth and shewe it accordingly.

Woe beseeche thee to heare vs good Lorde.

That it may please thee to endue the Lordes of the counsaile, & al the nobilitie with grace, wisdom, and vnderstandyng.

Woe beseeche thee to heare vs good Lorde.

That it may please thee to blesse and kepe the magistrates, geuing them grace to execute iustice, and to maintaine trueth.

Woe beseeche thee to heare vs good Lorde.

That it may please thee to blesse and kepe all thy people.

Woe beseeche thee to heare vs good Lorde.

That it may please thee to geue to all nations, vnitie, peace, and concozde.

Woe beseeche thee to heare vs good Lorde.

That it may please thee to geue vs an hart to loue and dzead thee, and diligently to liue after thy commaundementes.

Woe beseeche thee to heare vs good Lorde.

That it may please thee to geue all thy people encrease of grace, to heare mekely thy worde, and to receyue it with pure affection, and to bryng forth the fruites of the spirite.

Woe beseeche thee to heare vs good Lorde.

That it may please thee to bryng into the way of truth, all suche as haue erred, and are deceyued.

Alle

The Letany.

We beseeche thee to heare vs good Lorde.

**That it may please the to strengthen such
as do stande, and to comfort and helpe the
weake harted, and to rayse vp them that
fall, and finally to beate downe Sathan
vnder our feete.**

We beseeche thee to heare vs good Lorde.

**That it may please thee to succour, helpe
and comfort all that be in daunger, neces-
sitic, and tribulation.**

We beseeche thee to heare vs good Lorde.

**That it may please thee to preserve all
that trauaile by lande or by water, al wo-
men labouring of childe, all sicke persons
and yong chyldren, and to shewe thy pitie
vpon all prisoners and captiues.**

We beseech thee to heare vs good Lorde.

**That it may please thee to defende & pro-
uide for the fatherles chyldren & widowes,
and all that be desolate and oppressed.**

We beseeche thee to heare vs good Lorde.

**That it may please thee to haue mercye
vpon all men.**

We beseeche thee to heare vs good Lorde.

**That it may please thee to forgeue our
enemyes, persecutours and slaunderers,
and to tourne theyr hartes.**

We beseeche thee to heare vs good Lorde.

**That it may please thee to geue and pre-
serue**

The Letany.

serue to our vse, the kyndly frutes of the earth, so as in due tyme we maye enioy them.

We beseeche thee to heare vs good Lorde.

That it maye please thee to geue vs true repentance, to forgeue vs all our sinnes negligences and ignoraunces, and to endue vs with the grace of thy holy spirite, to amende our lyues accoꝝdyng to thy holye worde.

We beseeche thee to heare vs good Lorde.

Gonne of God, we beseech thee to heare vs.

Gonne of God, we beseeche thee to heare vs.

O Lambe of God that takest awaye the sinnes of the worlde.

Grante vs thy peace.

O lambe of God that takest awaye the sinnes of the worlde.

Haue mercy vpon vs.

O Chryst heare vs.

O Chryst heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Chryst haue mercy vpon vs.

Chryst haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euyll. Amen.

The Letany.

C The versicle.

O Lorde deale not with vs after our
sinnes.

C The answer.

Neither rewarde vs after our iniquities.

C Let vs pray.

God mercifull father, that despisest
not the syghyng of a contrite hart,
nor the desire of suche as be sorrow-
full, mercifully assist our prayers that we
make before thee, in all our troubles and
aduersities, whensoever they oppresse vs,
and graciously heare vs, that those euyls
whiche the craft and subtiltie of the deuyl
or man worketh agaynst vs, be brought to
naught, & by the providence of thy good-
nes they maye be disperled, that we thy
seruauntes beyng hurt by no persecuti-
ons, maye euermore geue thanks vnto
thee in thy holpe Church, throughe Iesus
Christ our Lorde.

O Lorde aryse, helpe vs, and deliuer vs for thy
names sake.

O God, we haue harde with our eares, &
our fathers haue declared vnto vs the no-
ble workes that thou dydest in theyr
dayes, and in the olde tyme before them.

O Lorde aryse, helpe vs, and deliuer vs for
thyne honour.

Glorie

The Lctary.

Glorie be to the father, and to the sonne,
and to the holy ghost.

As it was in the begynnyng. &c.

From our enemies defende vs O Christ.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our hartes.

Mercifully forgene the synnes of thy people.

Favourably with mercy heare our prayers.

O Sonne of David haue mercy vpon vs.

Both now and ever vouchsafe to heare
vs O Christ.

Graciously heare vs O Christ. Graciously heare
vs O Lorde Christ.

¶ The versicle.

O Lord let thy mercy be shewed vpon vs.

¶ The answer.

As we do put our trust in thee.

¶ Let vs pray.



¶ Humbly beseeche thee O
father, mercifullye to loke
vpon our infirmities, and
for the glorie of thy name
sake, tourne from vs all
those euylles that we most
righteously haue deserued, and graunt
that in all our troubles we may put our
whole trust and confidence in thy mercy,

¶ (ii)

and

The Letany.

and enermoze serue thee, in holynes and purenes of lyuyng, to thy honour and glozy, thzough our onlpe mediatour & aduocate, Iesus Chzist our Lorde. Amen.

A prayer for the Quenes Maiceste.

A Lorde our heavenly father, hygh and myghtie, king of kinges, Lorde of Lordes, the only ruler of prynces, which doest from thy thzone beholde all the dwellers vpon the earth, most hartylpe we besecche thee, with thy fauour to behold our most gracious soueraigne Ladye Queene Elizabeth, and so replenysh her with the grace of thy holy spirite, that she may alwaye incline to thy wyll, and walke in thy waye, indue her plentifullye with heauenly gyftes, graunt her in helth and welth long to lyue, strength her that she may vanquishe and ouercome all her enemies, & finally after this lyfe, she may attayne euerlastyng ioy and felicitie, thzough Iesus Chzist our Lorde. Amen.

A Lmighty and euerlasting God, whiche onlpe workest great maruayles, sende downe vpon our Bishops and Curates, and all congregations committed to theyr charge, the healthfull spirite
of

The Letany.

of thy grace, and that they maye truely please thee, poure vppon them the continuall dewe of thy blessing: Graunt this O Lorde, for the honour of our aduocate and mediatur Jesus Christ. Amen.

¶ A prayer of Chrysostome.

A Almighty God, whiche hast geuen vs grace at this tyme with one accord, to make our common supplications vnto thee, and doest promyse that when two or thre be gathered together in thy name, thou wylt graunt theyr requestes: fulfyll nowe, O Lorde, the desires and petitions of thy seruautes, as may be mosse expedient for them, graunting vs in this worlde knowledge of thy trueth, & in the worlde to come lyfe euerylastyng. Amen.

¶ The grace of our Lord Jesus Christ, 2. Cor. 14
and the loue of God, & the felowship of the holy ghost, be with vs al euermore. Amen

¶ For rayne, yf the tyme require.

A God heavenly father, which by thy sonne Jesus Christ, hast promised to al them that seke thy kyngdome and the ryghteousnes therof, all thynges necessarye to theyr bodylye sustenance:

¶ (iii) sende

The Letany.

sende vs we beseeche thee, in this our necessitie, such moderate rayne and shewres that we maye receiue the frutes of the earth to our comfort, and to thy honour, through Iesus Christ our Lorde. Amen.

¶ For fayre weather.

D Lorde God, which for the sinne of man dyddest once drowne all the worlde, except eyght persons, and afterward of thy great mercy dyddest promise neuer to destroye it so agayne: we humbly beseeche thee, that although we for our iniquities haue worthylie deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wylt sende vs such weather, wherby we may receiue the frutes of the earth in due season; & learne both by thy punishment to amende our lyues, and for thy clemencie to geue thee prayse and glory, through Iesus Christ our Lorde. Amen.

¶ In the tyme of dearth and famine.

D God heauenly father, whose gift it is that the rayne doth fall, the earth is fruitfull, beastes encrease, and fishes do multiplie, beholde we beseech thee the afflictions of thy people, & graunt that

The Letany.

that the scarcitie and dearth (which we do
nowe most iustly suffer for our iniquitie)
may thoroowe thy goodnes be mercifullye
turned into chepenes and plentie, for the
loue of Iesu Chyiste our Lorde, to whom
with thee and the holy ghost, be prayse for
euer. Amen.

¶ In the tyme of warre.

Almyghtie God, king of al kynges,
gouernour of all thynges, whose
power no creature is able to resist,
to whom it belongeth iustlye to punyshe
sinners, and to be mercifull to them that
truely repent: Haue and deliuer vs (we
humbley beseeche thee) from the handes of
our enemies, abate theyr pryde, allwaie
theyr malice, and confounde their deuises,
that we being armed with thy defence,
may be preserved euermore from al perils
to glorifie thee which art the only geuer
of all victorie, thoroowe the merites of thy
only sonne Iesu Chyist our Lord. Amen.

¶ In the tyme of any common plague or sicknes.

Almyghtie God, whiche in thy
wraath in the tyme of kyng Dauid,
dyddest slea with the plague of
pestilence. lxx. P. and yet remembryng thy

¶ (iiii)

mercy

The Letany.

mercy diddest saue the rest : haue pitie vpon vs miserable sinners, that nowe are viſited with great ſicknes and mortalitie, that lyke as thou dyddest then commaund thyne Angell to ceaſſe from punyſhyng : ſo it may pleaſe thee to withdraue from vs this plague and greuous ſickenes, thorough Ieſus Chyiſt our Lorde. Amen.

God, whose nature and propertie is euer to haue mercy, and to forgiue, receiue our humble petitions : And though we be tyed and bounde with the chayne of our ſinnes, yet let the pitifulnes of thy great mercye loue vs, for the honour of Ieſus Chyiſtes ſake, our mediatur and aduocate.

Amen.

(:.)

THE Collectes, Epistles, and
Gospels, to be vsed at the celebra-
tion of the Lordes Supper
and holy Communion,
through the yere.

The first Sunday of Aduent.

C The Collect.

A Almighty God, geue vs grace that
we maye cast awayne the workes of
darknes, and put vpon vs the ar-
mour of lyght nowe in the tyme of this
mortall lyfe (in the which thy sonne Iesus
Christ came to visite vs in great humili-
tie) that in the last day, when he shal come
agayne in his glorious maiestie, to iudge
both the quicke and the dead, we maye ryse
to lyfe immortall, through hym who ly-
ueth and raigneth with thee and the holy
ghost, nowe and euer. Amen.

C The Epistle.



De nothing to any man, *Rom. xiii*
but this, that ye loue one
another. For he that lo-
ueth another, fulfylleth the
law. For these commaun-
dementes: Thou shalt not commit adul-
try: Thou shalt not kyll: Thou shalt not
steale: Thou shalt beare no false witnes:

C(b)

Thou

The first Sunday.

Thou shalt not lust, and so forth, yf there be any other cōmaundement, it is al comprehended in this saying: namely, loue thy neyghbour as thy selfe. Loue hurteth not his neyghbour. Therefore is loue the fulfylling of the lawe. This also we knowe the season howe that it is tyme that we shoulde now awake out of slepe, for nowe is our saluation nerer, then when we beleued. The night is passed, the day is come nye. Let vs therfore cast awaye the dedes of darknes, and let vs put on the armour of lyght. Let vs walke honestly as it were in the day lyght, not in eatyng & drynking neither in chamberyng & wantonnes, neither in stryfe and enuyng. But put ye on the Lorde Iesus Chyist, & make not prouision for the fleshe, to fulfyll the lustes of it.

The Gospell.

Mat. xxi.



AND when they dreue rygge vnto Ierusalem, and were come to Bethphage vnto Mount Oliuete, then sent Iesus two of his Disciples, saying vnto them: Go into the towne that lyeth ouer against you, & anon you shall fynde

In Aduent.

fynde an Asse bounde, & her colt with her,
loue them and bryng them vnto me. And
yf any man say ought vnto you, say ye, the
Lord hath nede of them, and straight way
he wyl let them go. Al this was done that
it myght be fulfilled which was spoken by
the Prophete, saying: Tell ye the daugh-
ter of Sion, beholde thy kyng commeth
vnto thee meke, sittynge vpon an Asse, & a
colt the foale of an Asse bled to the yoke.
The Disciples went, and dyd as Jesus
commaunded them, and brought the Asse
and the colt, and put on them theyr clo-
thes, and set hym thereon. And many of
the people spred theyr garmentes in the
way, other cut downe braunches from the
trees, and strawed them in the way. More-
ouer, the people that went before, and they
that came after cryed, saying: Hosanna to
the sonne of Dauid. Blessed is he that co-
meth in the name of the Lord, Hosanna
in the hyghest. And when he was come to
Jerusalem, all the Citie was moued, say-
ing: Who is this? And the people sayde:
This is Jesus the prophete of Nazareth a
Citie of Galile. And Jesus went into the
temple of God, & cast out al the that sold &
bought

The second Sunday.

bought in the Temple, and ouerthrew
the tables of the money chaungers; & the
seates of them that solde Doves, and saide
vnto them, it is witten: My house shall
be called the house of prayer, but ye haue
made it a denne of thienes.

The second Sunday of Aduent.

& The Collect.

Blessed Lorde, which hast caused all holy
Scriptures to be witten for our lear-
nyng, graunt vs that we maye in suche
wise heare them, reade, marke, learne, and
inwardly digest them, that by pacience &
comfort of thy holy worde, we maye em-
brace and euer hold fast the blessed hope of
everlastyng lyfe, whiche thou hast geuen
vs in our Saviour Iesus Christ. Amen.

& The Epistle.

Rom. xii.



Whatsoeuer things are witten
afoze tyme, they are
witten for our learnyng,
that we through pacience &
comfort of the Scriptures
myght haue hope. The God of pacience
and consolation, graunt you to be lyke
mynded one toward another, after the en-
sample of Christ Iesu, that ye all agreyng
to

in Aduent.

together, maye. with one mouth praye
God the father of our Lord Iesus Chryst.
Wherefore receiue ye one another, as
Chyist receiued vs, to the prayse of God.
And this I say, that Iesus Chyist was a
minister of the circucision for the trueth of
God, to confirme the promises made vnto
the fathers, and that the Gentyles myght
praise God for his mercy, as it is written:
For this cause I wyll praise thee among
the Gentiles, and syng vnto thy name.
And agayne he saith: Reioyce ye Gentiles
with his people. And againe: Praise the
Lorde all ye Gentiles, & laude hym all ye
nations together. And againe Esay saith:
There shalbe the rote of Iesse, and he that
shall ryse to raigne ouer the Gentiles, in
him shall the Gentiles trust. The God of
hope fyll you with all ioy and peace in be-
leuyng, that ye may be ryche in hope, thro-
rowe the power of the holy ghost.

¶ The Gospell.

Here shalbe signes in the Sunne Luk. xxi.
and in the Moone, & in the Star-
res, & in the earth the people shal
be at their wittes ende thowowe
dispayre. The Sea & the water shal roare,
and

The second Sunday.

and mens hartes shal fayle them for feare,
and for loking after those thynges which
shal come on the earth. For the powers of
heauen shal moue. And then shal they see
the sonne of man come in a cloude, with
power and great glory. When these thinges
begyn to come to passe, then loke vp,
and lyft vp your heades, for your redemption
draweth nye. And he shewed them a
similitude: Beholde the figge tree, and all
other trees when they shote forth theyr
buddes, ye see and knowe of your owne
selues that sommer is then nygh at hand.
So lyke wyse ye also (when ye see these
thynges come to passe) be sure that the
kyngdome of God is nygh. Mercely I saye
vnto you, this generation shal not passe,
tyll all be fulfilled. Heauen and earth shal
passe, but my wordes shal not passe.

The third Sunday in Aduent.

C The Collect.

Iorde we beseeche thee geue eare to our
prayers, and by thy gracious visitati-
on lighten the darknes of our hart, by our
Lorde Iesus Christ. Amen.

The

In Advent.

The Epistle.

Let a man this wise esteeme vs; even i. Cor. iiii
as the Ministers of Christ, and Ste-
wardes of the secretes of God. Fur-
thermore it is required of the Stewardes,
that a man be founde faithfull. With me
it is but a very small thing, that I should
be iudged of you, eyther of mans iudges-
ment, no I iudge not mine owne selfe, for
I know naught by my selfe, yet am I not
therby iustified, it is the Lord that iudgeth
me. Therefore iudge nothyng before the
time, vntyl the lord come, which wyl ligh-
ten thynges that are hyd in darknes, and
open the counsayles of the hartes, & then
shall every man haue praysse of God.

The Gospell.



When John being in prison,
hard the workes of Christ,
he sent two of his disciples,
& saide vnto him: Art thou
he that shall come, or do we
loke for another? Jesus answered & sayde
vnto them: Go and shewe John agayne
what ye haue harde and sene. The blynde
receiue theyr syght, the lame walke, the
Lepers are censed, & the deafe heare, the
dead

Math. xi.

The third Sunday.

dead are rayled vp, and the poore receiue the glad tydynges of the Gospell, & happy is he that is not offended by me. And as they departed, Iesus began to saye vnto the people concerning Iohn: What went ye out into the wyldernes to see? A Reede that is shaken with the wynde? Or what went ye out to see? A man clothed in softe rayment? Beholde they that were soft clothynge are in kynges houses. But what went ye out for to se? A prophet. Merely I say vnto you, & more then a prophet. For this is he of whom it is wrytten: Behold I send my messenger before thy face, whiche shall prepare thy way before thee.

The fourth Sunday in Aduent.

C The Collete.

Iorde rayle vp we pray thee, thy power, and come among vs, and with greate myght succour vs, that where as through our sinnes and wickednes, we be sore let and hyndered, thy bountifull grace & mercy, through the satisfaction of thy sonne our Lorde, maye spedely deliuer vs: To whom with thee and the holy ghost, be honour & glory world without end. Amen.

C The

In Aduent.

¶ The Epistle.

Reioyce in the Lorde alway, and al-
wayne I say reioyce. Let your soft-
nes be knowne to al men: the Lord
is euen at hande. Be carefull for nothing:
but in al prayer and supplication, let your
petitions be manyfest vnto God, with ge-
uing of thanks. And the peace of God
(whiche passeth all vnderstandyng) kepe
your hartes and myndes, through Christ
Jesu.

Phil. iiij.

¶ The Gospell.

This is the recorde of John,
when the Jewes sent Prie-
stes and Levites from Je-
rusale to aske him: What
art thou? And he confessed
and denyed not, and saide playnely, I am
not Christ. And they asked him, what
then? Art thou Helias? And he sayeth, I
am not. Art thou the Prophete? And he
answered, no. Then said they vnto him:
What art thou, that we may geue an an-
swere vnto them that sent vs? What saiest
thou of thy selfe? He said: I am the voyce
of a cryer in the wyldernes, make straight
the way of the Lord, as said the Prophete

John. i.

Isa. (i)

Esay.

On Christmas day.

Esay. And they whiche were sent, were of the Pariseis, and they asked him, and said vnto him, what baptizest thou then, yf thou be not Chryste nor Elias, neyther that Prophete? John answered them, saying: I baptize with water, but there standeth one among you whom ye know not, he it is, whiche though he came after me, was before me, whose Shoe I late hee I am not worthy to vnlose. These thinges were done at Bethabara beyonde Iordane, where John did baptise.

On Christmas day.

C The Collect.

A Almighty God, which haste geuen vs thy onely begotten sonne, to take our nature vpon him, and this day to be borne of a pure virgin, graunt that we being regenerate and made thy chyldren by adoption and grace, maye dayly be renued by thy holy spirite, thzough the same our lord Iesus Chryst, who lyueth & raigneth with thee & the holy ghost, now and euer. Amē.

C The Epistle.

Hebre. i.

GOD in times past diuersly and many waies spake vnto the fathers by Prophetes, but in these laste dayes he

On Christmas day.

he hath spoken to vs by his owne sonne,
whom he hath made heire of all thinges,
by whom also he made the world. Which
(sonne) beyng the brightnesse of his glory,
and the very Image of his substance, ru-
ling all thinges with the worde of his po-
wer, hath by his owne person purged our
sinnes, and sitteth on the ryght hande of
the Maiestie on high, beyng so much more
excellent then the Aungelles, as he hath
by enheritance obtayned a more excellent
name then they. For vnto whiche of the
Aungelles sayde he at any time, thou arte
my sonne, this day haue I begotten thee:
And agayne, I wyll be his father, and he
shalbe my sonne. And agayne, when he
bryngeth in the fyrst begotten sonne into
the worlde, he saith: And let all the Aun-
gelles of God worship him. And vnto the
Aungelles he saith: he maketh his Aun-
gelles spirites, and his ministers a flambe
of fyre. But vnto the Sonne he sayeth:
Thy seate O God, shalbe for euer & euer.
The scepter of thy kingdome is a ryght
scepter. Thou haste loued ryghteousnes,
and hated iniquitie. Wherefore God, euen
thy God, hath annointed thee with oyle of

On Christmas day.

gladnes aboue thy felowes. And thou lord in the beginning hast layde the foundation of the earth, and the heauens are the workes of thy handes. They shall perishe, but thou endurest. They al shal ware olde as doth a garment, and as a besture shalt thou chaunge them, and they shalbe changed. But thou art cuen the same, and thy yeres shall not fayle.

The Gospell.

John.i.

In the beginning was the worde, and the worde was with God, and God was the word. The same was in the begynnyng with **G O D**. All thinges were made by it, and without it was made nothing that was made. In it was lyfe, and the lyfe was the lyght of men, and the light shineth in the darknes, and the darkenesse comprehended it not. There was sent from God a man, whose name was John. The same came as a witnes, to beare witnes of the lyght, that all men through hym myght beleue. He was not that light, but was sent to beare witnes of the lyght. That lyght was the true light, which lighteth euery man that commeth into the worlde. He was in the worlde,

S. Stephenes day.

worlde, and the worlde was made by him,
and the worlde knewe him not. He came
amonge his owne, and his owne receaued
him not. But as many as receaued hym,
to them gaue he power to be made sonnes
of GOD, euen them that beleued on his
name, which were borne, not of bloud, nor
of the will of the flesh, nor yet of the will
of man, but of God. And the same worde
became flesh, and dwelt amonge vs, and
we saue the glory of it, as the glory of the
only begotten sonne of the father, full of
grace and trueth.

S. Stephens day.

The Collect.

G Raunt vs, O Lorde, to learne to loue
our enemyes, by the example of thy
martir S. Stephen, who prayed for his
persecutours: To thee which. &c.

Then shall folowe a Collect of the Nativite, whiche
shalbe sayd continually unto Newe years day.

The Epistle.

And Stephen beyng full of the holy **Act. viij.**
ghost, looked vp stedfastly with his
eyes into heaven, & saue the glory
of God, and Iesus standyng on the
ryght hande of God, and saide: beholde,
I see the heauens open, and the sonne of man

S. Stephenes day.

standyng on the right hand of God. Then thei gaue a shoute with a loude voyce, and stopped they: eares, and ranne vpon hym all at once, and caste him out of the Citie, and stoned hym. And the witnesses layde downe they: cloches at a yong mans fete, whose name was Saule, and they stoned Stephen, calling on and saying: Lord Iesu, receiue my spirit. And he kneeled downe and cryed with a loude voyce: Lorde, laye not this sinne to their charge. And when he had thus spoken, he fell a slepe.

¶ The Gospell.

Mat. xxij

BEholde, I send vnto you Prophetes
and wyse men, and Scribes, and
some of them ye shall kill and cruci-
fie, and some of them shall ye scourge in
your Synagoges, and persecute them from
Citie to Citie: that vpon you may come
all the righteous bloud, whiche hath bene
shed vpon the earth, from the bloud of
righteous Abel, vnto the bloud of Zacha-
rias the sonne of Barachias, whom ye
slew betwene the Temple and the Aul-
tare. Verely I say vnto you: all these thin-
ges shall come vpon this generation. O
Ierusalem, Ierusalem, thou that kyllest
the

S. Iohn Euangelistes day.

the Prophetes, and stoneſt them whiche
are ſent vnto thee, howe often woulde I
haue gathered thy childzen together, euen
as the henne gathereth her chickens vn-
der her wynges, and ye woulde not? Be-
holde your houſe is left vnto you deſolate.
For I ſay vnto you, ye ſhall not ſee me
henceforth, till that ye ſaye: Blessed is he
that commeth in the name of the Lord.

S. Iohn Euangelistes day.

¶ The Collect.

Mercyfull Lord, we beſeche thee to
caſt thy bryght beames of lyght vpon
thy Church: that it beyng lyghtened by
the doctrine of thy bleſſed Apoſtle and E-
uangelist Iohn, may attayne to thy euer-
laſting gyftes: through Jeſus Chriſt our
Lord. Amen.

¶ The Epistle.

That whiche was from the begin-
ning, whiche we haue harde, which
we haue ſene with our eyes, which
we haue looked vppon, and our handes
haue handeled of the word of life. And the
life appeared, and we haue ſene, and beare
witneſſe, and ſhewe vnto you that eter-
nall lyfe whiche was with the father,

1. Iohn. i.

D (iiij)

and

S. John Euangelistes day.

and appeared vnto vs. That whiche we haue sene and harde, declare we vnto you, that ye also may haue felowship with vs, and that our felowship maye be with the father, and his sonne Iesus Chryst, and this we wyte vnto you, that ye maye reioyce, and that your ioy may be full. And this is the tidinges whiche we haue harde of him, and declare vnto you, that God is light, and in him is no darknesse at all. If we say we haue felowship with hym, and walke in darkenesse, we lye, and do not the trueth. But and if we walke in light, euen as he is in lyght, then haue we felowship with hym, and the bloud of Iesus Chyist his sonne, clenseth vs from al sinne. If we say we haue no sinne, we deceyue our selues, & the trueth is not in vs. If we know ledge our synnes, he is faythfull and iust, to forgeue vs our synnes, and to clense vs from all vnyghteousnesse. If we say we haue not sinned, we make him a lyer, and his worde is not in vs.

C The Gospell.

John. xxi.

Iesus sayd vnto Peter: folowe thou me. Peter turned about, and sawe the Disciple whom Iesus loued, following

S. John Euangelistes day.

lowyng (whiche also leaned on his brest at supper) and sayd, Lorde, whiche is he that betrayeth thee? When Peter therfore saw him, he saide to Jesus: Lorde, what shall he heare do? Jesus said vnto him: if I will haue him to tarry til I come, what is that to thee? Follow thou me. Then went this saying abroade amonge the brethren, that that Disciple shoulde not dye. Yet Jesus said not to him, he shall not dye: but yf I will that he tary till I come, what is that to thee? The same Disciple is he, whiche testifieth of these thinges, and wrote these thinges, and we know that his testimonie is true. There are also many other thinges whiche Jesus dyd, the whiche yf they should be written euery one, I suppose the world could not contayne the bookes that should be written.

The Innocentes day.

A The Collect

A Almighty God, whose prayse this day the young innocentes thy witnesses, haue confessed and shewed forth, not in speaking, but in dying, mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our
tongues

The Innocentes day.

rourges we do confesse, throught Iesus
Christ our Lorde.

The Epistle.

Apo. viij.

I Looked, and loe a Lambe stode on
the mount Syon, and with him an
C. and. xliiii. M. haupng his name
and his fathers name witten in theyr for
heades. And I hard a voyce from heauen,
as the sounde of many waters, and as the
voyce of a great thunder. And I harde the
voicc of Harpers harping with their Har-
pes. And they song as it were a new song,
befoze the seat, and befoze the. iiii. beastes,
and the Elders, & no man could learne the
songe but the. Cxliiii. M. which were rede-
med from the earth. These are thei which
were not defiled with women, for they are
virgins. These folowe the Lambe where-
souer he goeth. These were redeemed fro
men, being the first fruites vnto God, and
to the Lambe, and in theyr mouthes was
founde no guyle, for they are without spot
befoze the throne of God.

The Gospell.

Math. ij.

The Angell of the Lorde appeared
to Ioseph in a slepe, saying: arylse
and take the chyld and his mother,
and

The Innocentes day.

and flee into Egypt, and be thou there tyll
I bring thee worde. For it wyll come to
passe that Herode shall seke the chylde to
destroy him. So when he awoke, he toke
the chylde and his mother by nyght, and
departed into Egypt, and was there vnto
the death of Herode, that it myght be ful-
filled whiche was spoken of the Lorde by
the Prophete, saying: Out of Egypt haue
I called my sonne. Then Herode, when
he sawe that he was mocked of the wyse
men, was exceeding wroth, and sent forth
men of warre, and slewe all the chyldren
that were in Bethleem, and in al the coa-
stes (as many as were two yerres olde or
vnder) according to the time, which he had
diligently knowen out of the wyse men.
Then was fulfilled that whiche was spo-
ken by the Prophet Ieremie, where as he
said: In Rama was there a voyce hard, la-
mentation, weping, and great mourning.
Rachell weping for her chyldren, & would
not be comforted, because they were not.

The Sunday after Christmas day.

¶ The Collect.

A Almighty God, whiche hast: geuen
vs thy onely begotten sonne, to take
our

The Sunday after Christmas

our nature vppon him, and this day to be borne of a pure virgin, graunt that we being regenerate & made thy chyldren by adoption and grace, may dayly be renued by thy holy spirite, through the same our Lorde Iesus Christ, who lieth and reigneth. &c. Amen.

The Epistle.

Gala. iij.

AND I say, that the heyre (as long as he is a child) differeth not from a seruaunt, though he be Lorde of all, but is vnder tutours and gouernours, vntill the time that the father hath appoynted. Euen so we also when we were chyldren, were in bondage vnder the ordinaunces of the world. But when the time was full come, God sent his sonne made of a woman, and made bonde vnto the lawe, to redeme them which were bonde vnto the lawe, that we through election myght receaue the inheritaunce that belongeth to the natural sonnes. Because ye are sones, God hath sent the spirite of his sonne into our hartes, whiche cryeth Abba father. Therfore now thou art not a seruaunt, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The

The Sunday after Christmas.

The Gospell.

This is the booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham. Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas, and his brethren. Judas begat Phares and Zaram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Raasson: Raasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat David the kyng: David the king begat Salomon, of her that was the wyse of Urie: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joiam: Joiam begat Osias: Osias begat Joatham: Joatham begat Ahas: Ahas begat Ezechias: Ezechias begat Manasses: Manasses begat Amion: Amion begat Josias: Josias begat Jeconias and his brethren, about the time that they were carryed away to Babilon. And after they were brought to Babilon, Jeconias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim.

The Sunday after Christmas.

chim : Eliachim begat Azor : Azor begat Sadoc : Sadoc begat Achin : Achin begat Eliud : Eliud begat Eliazar : Eliazar begat Matthan : Matthan begat Jacob : Jacob begat Joseph the husband of Mary, of whom was borne Jesus, even he that is called Christ. And so all the generations from Abraham to David, are. xiiij. generations. And from David vnto the captiuitie of Babilon, are. xliiij. generations. And from the captiuitie of Babilon vnto Christ, are. xliiij. generations.

The byrth of Jesus Christ was on this wyse. When his mother Mary was married to Joseph (before they came to dwell together) she was founde with chylde by the holy ghost. When Joseph her husband (because he was a ryghteous man, and would not put her to shame) was minded prauely to departed from her. But whyle he thus thought, beholde, the angell of the Lord appeared vnto him in slepe, saying: Joseph, thou sonne of David, feare not to take vnto thee Mary thy wyfe, for that which is conceived in her, commeth of the holy ghost. She shall byrnyng forth a sonne, and thou shalt call his name Jesus : For he

The Circumcision.

he shall saue his people from their sinnes.
All this was done, that it myght be fulfilled, which was spoken of the Lorde by the Prophete, saying: Beholde, a mayde shall be with chylde, and shall bryng forth a sonne, and they shall call his name Emanuel, which if a man interprete, is as much to say, as god with vs. And Ioseph, as soon as he awoke out of slepe, dyd as the Angell of the Lorde had bidden hym: and he toke his wife vnto him and knew her not, till she had brought forth the first begotten sonne, and called his name Iesus.

The Circumcision of Christ.

¶ The Collect.

A Almighty God, whiche madest thy blessed sonne to be circumcised and obedient to the lawe for man: graunt vs the true circumcision of the spirite, that our hartes, and all our members beyng mortified from all worldly, and carnall lustes, may in all thinges obey thy blessed wyll, through the same thy sonne Iesus Christ our Lorde.

¶ The Epistle.

Blessed is that man, to whom the Rom. iij.
Lord will not impute sinne. Came
this

The Circumcision.

this blessednes then vppon the vncircumcision, or vpon the circumcision also: For we say, that fayth was reckoned to Abraham for righteousness. Howe was it then reckoned: When he was in the Circumcision: or when he was in the vncircumcision: Not in time of Circumcision: but when he was yet vncircumcised. And he receyued the signe of Circumcision, as a seale of the ryghteousnes of faith, which he had yet beyng vncircumcised: that he shoulde be the father of all them that beleue, though they be not circumcised, that ryghteousnes myght be imputed to them also: and that he myght be the father of circumcision, not vnto them only whiche came of the Circumcised, but vnto them also that walke in the steppes of the faith, that was in our father Abraham before the tyme of the Circumcision. For the promise (that he shoulde be heyre of the worlde) happened not to Abraham, or to his secde, throught the lawe, but throught the ryghteousnes of fayth. For yf they, whiche are of the lawe, be heyres: then is fayth but bayne, and the promise of none effecte.

The Circumcision.

¶ The Gospell.

AND it fortuned, a litle as the Angelles were gone awaye from the shepherdes into heauen, they sayde one to another: Let vs go nowe euen vnto Bethleem, and see this thyng that we heare say is happened, whiche the Lorde hath shewed vnto vs. And they came with haste, and founde Mary and Ioseph, and the babe layde in a manger. And when they had sene it, they published abroad the saying that was tolde them of that chylde. And all they that harde it, wondered at those thinges which were told them of the shepherdes. But Mary kepte all those sayinges, and pondered them in her hart. And the shepherdes returned, pray- syng and laudyng God for all the thynges that they had harde and sene, euen as it was told vnto them. And when the eyght day was come, that the chylde shoulde be circumcised, his name was called Iesus, which was named of the Angell before he was conceiued in the wombe.

Luk. 2.

¶ If there be a Sunday betwene the Epiphany and the Circumcision, then shalbe vsed the same Collect, Epistle and Gospell, as the Communion, whiche was vsed vpon the day of Circumcision.

¶ (1)

¶ The

The Epiphanye.

The Collette.

O God, which by the leading of a starre,
dydest manifest thy onely begotten
sonne to the Gentyles, mercifully graunt
that we which knowe thee now by faith,
may after this life haue the fruition of thy
glorious Godhead, through Christe our
Lorde.

The Epistle.

Ephe.iii.

In this cause I Paule am a pris-
oner of Iesus Christ for you hea-
then, yf ye haue harde of the mini-
stration of the grace of God, whiche is ge-
uen me to youwarde. For by reuelation
shewed he the mystery vnto me, as I
wrote afoze in fewe wordes. Whereby,
when ye reade, ye maye vnderstande my
knowledge in the mystery of Christ, which
mystery in times past was not opened vn-
to the sonnes of men, as it is now declar-
ed vnto his holy Apostles and Prophetes
by the spirite, that the Gentyles shoulde
be inheritours also, and of the same body,
and partakers of his promyse of Christ,
by the meanes of the Gospell, whereof I
am made a minister, accordyng to the gyft
of the grace of God, whiche is geuen vnto
me,

The Epiphanie.

me, after the working of his power. Unto me the least of all Saintes, is this grace geuen, that I shoulde preache among the Gentiles the vnserchable riches of Christ, and to make all men see what the fellowship of the mystery is, whiche from the begynnyng of the worlde, hath ben hydde in God, whiche made all thynges, thoruwe Iesus Christ, to the intent that now vnto the rulers and powers in heauenly thynges, myght be knowen by the congregati- on, the manyfold wisdom of God, accordyng to the eternall purpose, whiche he wrought in Christe Iesu our Lorde, by whom we haue boldenes and entraunce, with the confidence which is by the fayth of hym.

The Gospell.



When Iesus was bozne in Bethleem, a Citie of Iu-
rye, in the tyme of Herode
the kyng : beholde, there
came wyse men from the
East to Ierusalē, saying : where is he that
is bozne king of the Iewes ? For we haue
seene his starre in the East, and are come
to worship hym. When Herode the kyng

Math. ii.

The Epiphanie.

had harde these thinges, he was troubled, and all the Citie of Ierusalem with hym. And when he had gathered all the chiefe Priestes & Scribes of the people together, he demaunded of them where Christ shuld be bozne. And they sayde vnto hym: At Bethleem in Iury. For thus it is wzitten by the Prophete: And thou Bethleem in the lande of Iury, art not the least among the princes of Iuda, for out of thee there shall come vnto me the Capitayne that shall gouerne my people Israell. Then Herode (when he had priuilye called the wyse men) he enquired of them diligently what tyme the Starre appeared. And he bad them go to Bethleem, and sayde: Go your waye thither, and search diligently for the chylde. And when ye haue founde hym, bryng me worde agayne, that I may come and worshop him also. When they had harde the kyng, they departed, and lo the Starre whiche they saue in the East, went befoze them, tyll it came and stode ouer the place wherein the chylde was. When they saue the Starre, they were exccadyng glad, and went into the house, and founde the chylde with Mary his mother,

The first Sunday.

ther, and fel downe flatte, and worshipped him, and opened theyr treasures, & offered vnto hym gystes, golde, frankencense, and myrr. And after they were warned of God in slepe, that they shoulde not go agayne to Herode, they returned into their owne countrey another way.

The first Sunday after The epiphany.

¶ The Collect.

Worde we beseeche thee mercifully to receiue the prayers of thy people whiche call vpon thee, and graunt that they may both perceiue & know what thynges they ought to do, and also haue grace and power, saythfully to fulfyll the same, thoru Jesus Christ our Lorde. Amen.

¶ The Epistle.

Beseeche you therefore brethren, by the mercifulnes of God, that ye make your bodies a quicke sacrifice, holy, & acceptable vnto God, which is your resonable seruing of God. And fashion not your selues lyke vnto this world: but be ye chaunged in your shape by the renewyng of your mynde, that ye may proue what thyng that good and acceptable
Rom. xii.

¶ (iii)

cepta

The first Sunday.

ceptable and perfect wyll of God is. For I say (through the grace that vnto me geuen is) to every man among you, that no man stande hygh in his owne conceipte, moze then it becommeth hym to esteeme of hym selfe, but so iudge of him selfe, that he be gentle & sobze, accordyng as God hath dealt to every man the measure of fayth. For as we haue manye membes in one body, and al membes haue not one office: so we being many, are one body in Christ, and every man among our selues one anothers membes.

The Gospell.

Luk. ii.

The father & mother of Jesus went to Ierusalem, after the custome of the feast daye. And when they had fulfilled the dayes, as they returned home the chyldre Jesus abode styll in Ierusalem, and his father and mother knewe not of it, but they supposyng him to haue ben in the company, came a dayes iourney and sought hym amonges theyr kynnsfolke and acquaintaunce. And when they founde hym not, they went backe againe to Ierusalem, and sought hym. And it fortuned that after thre dayes they founde hym in the

after the Epiphany.

the Temple, sitting in the myddest of the doctors, hearing them, and posing them. And all that harde him, were astonied at his vnderstanding & aunswers. And when they saue hym, they marueyled. And his mother sayde vnto him: sonne, why hast thou thus dealt with vs? Beholde, thy father & I haue sought thee sorrowing. And he sayde vnto them: Howe happened that ye sought me? Wist ye not that I must go about my fathers busines? And they vnderstode not that saying, whiche he spake vnto them. And he went downe with the, and came to Nazareth, and was obedient vnto them: but his mother kept all these sayinges together in her hart. And Iesus prospered in wisdom and age, and in fauour with God and men.

The .ij. Sunday after the Epiphany.

¶ The Collect.

Almyghtie and euerlastyng **G O D**, whiche doest gouerne all thynges in heauen and earth: mercifullye heare the supplications of thy people, and graunt vs thy peace all the dayes of our lyfe.

¶ (iii)

The

The seconde Sunday.

¶ The Epistle.

Rom. xii.

Saying that we haue diuers gyf-
tes, accordyng to the grace that is
geuen vnto vs, yf a man haue the
gyft of prophecie, let him haue it,
that it be agreyng to the fayth. Let hym
that hath an office wayt on his office. Let
hym that teacheth, take heede to his doc-
trine. Let him that exhorteth, geue atten-
daunce to his exhortation. If any man
geue, let him do it with singlenes. Let him
that ruleth, do it with diligence. If any
man shew mercy, let him do it with chere-
fulnes. Let loue be without dissimulati-
on. Hate that whiche is euyll, and cleaue
vnto that which is good. Be kynde one to
another with brotherly loue. In geuyng
honour, go one before an other. Be not
slouthfull in the busines which ye haue in
hande, be feruent in spirite, applye your
selues to the tyme, reioyce in hope, be paci-
ent in tribulation, continue in prayer, di-
stribute vnto the necessitie of the Saintes,
be redy to harbour, blesse them which per-
secute you, blesse I say, and curse not. Be
mery with them that are mery, wepe with
them that wepe. Be of lyke affection one
towards

after the Epiphanie.

towards another. Be not hygh mynded,
but make your selues equal to them of the
lower sort.

& The Gospell.

AN the third day was there a ma-
riage in Cana, a citie of Galile, and John. ii.
the mother of Iesus was there. And
Iesus was called (and his disciples)
vnto the maryage. And when the wyne
fayled, the mother of Iesus said vnto him,
they haue no wyne. Iesus said vnto her:
Woman what haue I to do with thee?
mine houre is not yet come. His mother
sayde vnto the ministers: Whatsoeuer he
saith vnto you, do it. And there were stan-
dyng there. vi. water pottes of stone, after
the maner of purifying of the Iewes, con-
teynnyng two or thre firkins a peece. Je-
sus said vnto them: fyll the water pottes
with water. And they fylled them vp to
the brym. And he sayd vnto them: Draw
out now, and beare vnto the gouernour
of the feast. And they bare it. When the
ruler of the feast had tasted the water tur-
ned into wine, & knew not whens it was,
(but the ministers whiche drue the water
knewe) he called the brydegrome, and saide
E (v) vnto

The thirde Sunday.

unto hym: Euery man at the begynnyng doth set forth good wine, and when men be dronken, then that which is worse. But thou hast kept the good wine vntyll now. This begynnyng of miracles dyd Iesus in Cana of Galile, and shewed his glory, and his disciples beleued on hym.

The iij. Sunday after the Epiphany.

¶ The Collect.

Almightie and euerlasting God, mercifully loke vpon our infirmities, and in all our daungers and necessities, stretch forth thy ryght hand to helpe and defend vs, through Christ our Lorde.

¶ The Epistle.

Rom. xii.

Be not wise in your owne opinions. Recompence to no man euill for euill. Provide aforehande thynges honest, not only before God, but also in the syght of all men. If it be possible as much as is in you, lyue peaceably with al men. Dearely beloued, auenge not your selues, but rather geue place vnto wraath. For it is written, vengeaunce is myne, I wyll rewarde (saith the Lorde.) Therefore yf thyne enemye hunger, feede hym, yf he thyrst,

after the Epiphanie.

thyſt, geue hym drynke. For in ſo doyng,
thou ſhalt heape coales of fire on his head.
Be not overcome of euyl, but overcome
euyl with goodnes.

¶ The Goſpell.

When he was come downe frō the mountayne, much people folowed hym. And beholde there came a leper, and worſhipped him, ſaying: Maſter if thou wylt thou canſt make me cleane. And Jeſus put forth his hande & touched hym ſaying, I wyl, be thou cleane, & immediatly his leproſie was clenſed. And Jeſus ſaid vnto him, tell no man, but go and ſhew thy ſelfe to the prieſt, & offer the gyft (that Moſes cōmaunded to be offered) for a witnes vnto them. And when Jeſus was entred into Capernaum, there came vnto hym a Centurion, & beſought him, ſaying: Maſter, my ſeruaunt lyeth at home ſicke of the palſey, & is greuouſly payned. And Jeſus ſaid: when I come vnto him, I wyl heale hym. The Centurion aunſwered & ſaid: ſir, I am not worthy that thou ſhouldeſt come vnder my rooſe, but ſpeake the word onely, & my ſeruaunt ſhalbe healed. For I alſo my ſelfe am a man ſubiecte to ſhaunth:

Mat. viii

The thirde Sunday.

thauchoyitie of another, & haue souldiers vnder me, and I say to this man go, and he goeth, and to another man come, & he cometh, and to my seruant do this, and he doeth it. When Iesus harde these wordes, he marueyled, and sayde to them that folowed him: Merely I say vnto you, I haue not founde so great fayth in Israell. I say vnto you, that many shall come from the East & West, and shal rest with Abraham Isaac, and Iacob, in the kyngdome of heauen. But the chyldren of the kyngdome shalbe cast out into vtter darkenes, there shalbe wepyng & gnashyng of teeth. And Iesus sayde vnto the Centurion: go thy waye, and as thou beleuest, so be it vnto thee. And his seruant was healed in the selfe same houre.

The fourth Sunday.

& The Collect.

GOD which knowest vs to be set in the myddst of so many and great daungers, that for mans fraylnes we can not alwayes stande vpryghtlye: Graunt to vs the health of body and soule, that all those thynges which we suffer for sinne, by thy helpe we maye well passe and overcome, through

after the Epiphanie.

through Christ our Lorde.

¶ The Epistle.

Let euery soule submit him selfe vnto the auctoritie of the hygher powers. For there is no power but of God. The powers that be, are ordeyned of God. Whosoever therfore resisteth power, resisteth the ordinance of God. But they that resist, shal receiue to them selues dampnation. For rulers are not fearefull to them that do good, but to them that do euill. Wylt thou be without feare of the power? Do well then, and so shalt thou be praysed of the same, for he is the minister of God for thy wealth. But & yf thou do that which is euill, then feare, for he beareth not the sword for naught. For he is the minister of God to take vengeance on them that do euill. Wherefore ye must nedes obey, not onely for feare of vengeance, but also because of conscience, and enē for this cause pay ye tribute. For they are Gods ministers, seruyng for the same purpose. Geue to euery man therefore his duetie, tribute to whō tribute belongeth, custome to whom custome is due, feare to whō feare belongeth, honoꝝ to whom honoꝝ pertayneth.

Rom. xiii

The

The fourth Sunday.

& The Gospell.

Mat. viij.

AND when he entred into a ship, his disciples folowed hym. And beholde, there arose a greate tempest in the sea, insomuch that the shyp was couered with waues, but he was a sleepe. And his disciples came to him, and awoke him, saying: Master saue vs, we perish. And he said vnto them: Why are ye fearefull, O ye of lyttle fayth? Then he arose & rebuked the wyndes, & the sea, & there folowed a great calme. But the men marueyled, saying: What maner of man is this, that bothe wyndes & sea obey him? And when he was come to the other side, into the country of the Gergesites, there met him two possessed of deuyls, whiche came out of the graues, & were out of measure fierce, so that no man might go by that waye. And beholde, they cryed out saying: O Iesu thou son of god, what haue we to do with thee? art thou come hither to torment vs before the tyme? And there was a good way of fro them a heard of many swine feedyng. So the deuyls besought hym, saying: If thou caste vs out, suffer vs to go into the heard of swine. And he said vnto them, go
your

after the Epiphanye.

your wayes. Then went they out, and departed into the heard of swine, and behold the whole heard of swine was caried headlong into the sea, and perished in the waters. Then they that kept them fled, and went they wayes into the Citie, and told euery thyng, and what had hapned vnto the possessed of the deuils. And beholde, the whole Citie came out to mete Iesus. And when they sawe hym, they besought hym that he would depart out of theyr coastes.

The .v. Sunday after the Epiphanye.

¶ The Collect.

Ald we besech thee to kepe thy church and housholde continually in thy true religion, that they whiche do leane onlye vpon hope of thy heauenly grace, maye euer moze be defended by thy mightie power, through Christ our Lorde.

¶ The Epistle.

At vpon you as the electe of God, Col. iii.
tender mercy, kyndnes, humblenes
of mynde, mekenes, long suffryng,
forbearyng one another, and forgeuyng
one another, if any man haue a quarell a-
gaynst another, as Christ forgave you, eue
so

The fifth Sunday.

to do ye. Aboue these thinges put on loue, which is the bonde of perfectnes. And the peace of God rule in your hartes, to the which peace ye are called in one body, & see that ye be thankful. Let the word of Christ dwell in you plenteously wth all wisdome. Teach & exhort your owne selues in Psalmes & Hymnes, and spirituall songes, singing with grace in your hartes to the Lord. And whatsoeuer ye do in word or dede, do all in the name of the Lord Iesu, geuyng thanks to God the father by hym.

The Gospell.

Mat. xiii.

THE kyngdome of heauen is lyke vnto a man whiche soweth good seede in his felde: but whyle men slept, his enemye came and soweth Tares among the wheate, & went his way. But when the blade was spronge vp, and had brought forth fruite, then appeared the tares also. So the seruantes of the householder came, and sayd vnto him: Sir, dydest thou not thou sow good seede in thy field: from whence then hath it tares? He sayde vnto them: The enuious man hath done this. The seruantes said vnto him: wilt thou then that we go and weede them vp? But

Septuagesima.

But he said, nay, least whyle ye gather vp the Tares, ye plucke vp also the Wheate with them, let both growe together vntill the Haruest, and in time of Haruest, I will saye to the reapers: gather ye first the tares, and binde them together in sheaues to be bzent, but gather the Wheate into my barne.

¶ The .vi. Sunday (if there be so many) that haue the same psalme, Collect, Epistle, and Gospell, that was vpon the .v. Sunday.

The Sunday called Septuagesima.

¶ The Collect.

O Lorde, we beseeche thee fauourably to heare the prayers of thy people, that we whiche are iustly punished for our offences, may be mercifully deliuered by thy goodnes, for the glory of thy name: thozow Iesus Christ our Saviour, who lyueth and raygneth, world. &c.

¶ The Epistle.

Perceyue ye not, howe that they whiche run in a course, runne all, but one receyue the rewarde: So runne that ye may obtayne. Euery man that proueth masteries, abstayneth from all thinges. And they do it to obtayne a

1. Cor. ix.

¶ (i)

crowne

Septuagesima.

crowne that shal perish, but we to obtaine an euerlasting crowne. I therfore so run, not as at an vncertaine thing. So fight I, not as one that beateth the ayre, but I tame my body, and byng it into subiecti- on, least by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castaway.

¶ The Gospel.

Math. xx.

The Kingdome of Heauen is lyke vnto a man that is an houshol- der, whiche went out early in the mornynge to hire labourers, into his vineyarde. And when the agreement was made with the labourers for a peny a day, he sent them into his vyneyarde. And he went out about the thirde houre, and saue other standing idle in the mar- ket place, and sayde vnto them. Go ye also into the vineyard, & whatsoeuer is ryght, I wil geue you. And thei went their way. Againe he went out about the. vi. and. ix. houre, and did likewise. And about the. xi. houre, he went out, and founde other stan- ding idle, & said vnto them: why stande ye here all the day idle? They said vnto him: because no man hath hired vs. He sayeth vnto

Septuagesima.

unto them : go ye also into the vineyarde,
and whatsoeuer is ryght, that shall ye re-
ceyue. So when euen was come, the Lord
of the vineyarde sayde vnto his steward:
call the labourers, and geue them theyr
hire, beginning at the last, vntyll the fyrst.
And when they did come, that came about
the eleuenth, houre, they receyued euery
man a peny: But when the fyrst came al-
so, they supposed that they should haue re-
ceyued moze, and they lyke wyse receyued
euery man a peny. And when they had re-
ceiued it: they murmured against the good
man of the house, saying : these laste haue
wrought but one houre, and thou haste
made them equall with vs, whiche haue
borne the burthen and heate of the daye.
But he aunswered vnto one of them, and
sayde: friende I do thee no wronge, diddest
thou not agree with me for a peny: Take
that thine is, and go thy way: I wyl geue
vnto this last, euen as vnto thee. Is it not
lawfull for me to do as me lusteth with
mine owne goodes: Is thine eye euyl be-
cause I am good : So the last shalbe fyrst,
and the fyrst shalbe last. For many be cal-
led, but fewe be chosen.

The Sunday called Sexagesima.

The Collect.

Lorde God, whiche seeſt that we put not our truſt in any thing that we do: mercifully graunt, that by thy power we maye be defended agaynſt all aduerſitie, thꝛough Jeſus Chꝛiſt our Lorde.

The Epistle.

2. Cor. xi.

Ye ſuffer fooles gladly, ſeyng your ſelues are wyſe. Foꝝ ye ſuffer yf a man bꝛyng you into bondage, if a man deuour, yf a man take, yf a man exalte him ſelfe, yf a man ſmite you on the face, I ſpeake as concerning rebuke, as though we had ben weake in this behalfe. Howbeit, wherein ſoeuer any man dare be bolde (I ſpeake ſolꝝſhely) I dare be bolde alſo. They are Hebrewes, euen ſo am I. They are Iſraelites, euen ſo am I. They are the ſeede of Abraham, euen ſo am I. They are the miniſters of Chꝛiſt (I ſpeake as a foole) I am moze. In laboures moze abundaunt, in ſtrypes aboue meaſure, in pryſon moze plenteouſly, in death oft. Of the Jewes. v. times receaued I. xl. ſtripcs ſaue one, thꝛiſe was I beaten with roddeſ, I was once ſtoned, I ſuffred thꝛiſe ſhipwꝛacke. Nyght and daye haue I ben in the depe ſea, in
iour

Heragesima Sunday.

journeying often, in perils of waters, in perils of robbers, in leopardies of myne owne nation, in leopardies amonge the Heathen, in perilles in the Citie, in perils in wyldernes, in perils in the Sea, in perils amonge false bꝛethꝛen, in labour and trauayle, in watchinges often, in hunger and thyꝛst, in fastinges often, in colde and nakednes, besyde the thinges whiche outwardly happen vnto me, I am combꝛed dayly, and do care for all congregations. Who is weake, and I am not weake: who is offended, and I burne not: If I must nedes boast, I wyll boast of the thinges that concerne mine infirmities. The God and father of our Lord Iesus Chꝛist, whiche is blessed for euermore, knoweth that I lye not.

¶ The Gospell.

Luke. viij

When much people were gathered together, and were come to hym out of all Cities, he spake by a similitude: the sower went out to sowe his seede, and as he sowed, some fell by the way syde, and it was troden downe, and the fowles of the ayꝛe deuoured it vp. And some fell on stoness, and as sone as it was

F (vi) syꝛage

Sexagesima Sunday.

spounge vp, it wythered away, because it lacked moystnes. And some fell amonge thornes, and the thornes spzange vp with it, and choked it. And some fell on good grounde, and spzange vp, and bare fruite an. C. folde. And as he sayde these thinges, he cryed : he that hath eares to heare, let him heare. And his disciples asked him, saying : what maner of similitude is this? And he said: vnto you it is geuen to know the secretes of the kingdome of God, but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstande. The parable is this: the sede is the worde of God, those that are beside the wai, are thei that heare, then commeth the deuill & taketh away the worde out of theyr hartes, lest they should beleue and be saued. They on the stones, are they whiche when they heare, receyue the word with ioy, & these haue no rootes, whiche for a whyle beleue, and in time of temptation go away. And that which fell amonge thornes, are they, whiche when they haue harde, go forth and are choked with cares & ryches, & voluptuous liuing, and bzing forth no fruite. That which fell
in

Quinquagesima Sunday.

In the good ground, are they, which with
a pure & good hart, heare the word & kepe
it, and bring forth fruite through patience.

The Sunday called Quinquagesima.

The Collect.

○ Lorde, whiche doest teache vs, that all
our doynges without charitie are no-
thing worth: sende thy holy ghost, and
power into our hartes that most excellent
gyste of charitie, the very bonde of peace
and all vertues, without the whiche who-
soever liueth, is counted dead before thee:
graunt this for thy onely sonne Iesus
Christes sake.

The Epistle.

Though I speake with touniges of 1. Cor. xiii
men, and of Angels, and haue no
loue, I am euen as sounding brasse,
or as a tinkling Cimball. And though I
coude prophecie and vnderstode all secre-
tes, and all knowledge: yea, yf I haue all
sayth, so that I coude moue mountaynes
out of theyr places, and yet haue no loue,
I am nothyng. And though I bestowe all
my goodes to fede the poore, and though
I gaue my body euen that I burned, and
yet haue no loue, it profiteth me nothyng.

¶ (iii)

Loue

Quinquagesima.

Love suffreth long and is curteous, love enuieth not, love doth not frowardly, swell-
leth not, dealeth not dishonestly, seeketh not
her owne, is not prouoked to anger, thin-
keth none euill, reioyseth not in iniquitie.
But reioyseth in the trueth: suffreth all
thinges, belcueth all thynges, hopeth all
thinges, endureth all thynges. Though
that Propheying faile, eyther tounge
cease, or knowledge vanish away: yet love
falleth neuer away. For our knowledge
is vnperfect, and our propheying is vn-
perfect, but when that which is perfect is
come, then that whiche is vnperfect shalbe
done away. When I was a chyld, I spake
as a chyld, I vnderstode as a chyld, I
imagined as a chyld. But as sone as I was
a man, I put away chyldeishnes. Nowe we
see in a glasse, euen in a darke speakyng:
but then shall we see face to face. Nowe I
know vnperfectly: but then shall I know,
euen as I am known. Nowe abydeth
fayth, hope, and love, euen these three: but
the chiefe of these is love.

¶ The Gospell.

Luk. xviij

Iesus toke vnto him the .xij. and said
vnto them, behold, we go vp to Hieru-
salem,

Quinquagesima.

rusalem, and all shalbe fulfilled that are
wrytten by the Prophetes of the sonne of
man. For he shalbe delyuered vnto the
Gentyles, and shalbe mocked and despite-
fully intreated, and spitted on. And when
they haue scourged him, they will put him
to death, and the thyrde day he shall rylse
agayne. And they vnderstode none of these
thinges. And this sayinge was hid from
them, so that they perceyued not the thin-
ges whiche were spoken. And it came to
passe, that as he was come nigh to Jerico,
a certayne blynde man satte by the hygh
wayes side beggynge. And when he harde
the people passe by, he asked what it ment:
and they said vnto him, that Iesus of Pa-
zareth passed by. And he cryed, saying: Je-
su thou sonne of David, haue mercy on
me. And they which went before, rebuked
him, that he should holde his peace, but he
cried so much the more: thou sonne of Da-
uid haue mercy on me. And Iesus stode
still, and commaunded him to be brought
vnto him, and when he was come neare,
he asked him, saying: what wilt thou that
I do vnto thee? And he sayd: Lorde, that I
myght receyue my sight. And Iesus sayde

F (v)

vnto

The first day of Lent.

unto him: receiue thy sight, thy sayth hath
saued thee. And immediatly he receyued
his sight, and folowed him, prayeing God,
and all the people when they sawe it, gaue
praise vnto God.

The first day of Lent.

The Collect.

A Almighty and euerlasting God, which
hatest nothyng that thou haste made,
and dost forgeue the sinnes of all them
that be penitent: create and make in vs
newe and contrite hartes, that we wor-
thely lamenting our sinnes, and knowled-
ging our wretchednes, maye obtayne of
thee the God of al mercy, perfect remission
and forgeuenes, through Iesus Christ.

The Epistle.

Ioc. ii.

Turne you vnto me with all your
hartes, with fasting, weping, and
mourning. Rent your hartes, and
not your clothes. Tourne you vnto the
Lorde your God, for he is gracious and
merciful, long suffring, and of great com-
passion, and ready to pardon wickednes.
Then (no doubt) he also shall turne and
forgeue, and after his chastening, he shall
let your encrease remayne for meate and
drinke

The first day of Lent.

Drinke offrings vnto the Lord your God.
Blow out with the trumpet in Sion, pro-
claime a fasting, cal the congregation, and
gather the people together, warne the con-
gregation, gather the Elders, byng the
childzen and sucklinges together. Let the
bydegrome go forth of his chaunber, and
the bryde out of her closet. Let the Priestes
serue the Lorde betwene the Bozche and
the Aulter, weping and saying: Be fauou-
rable, O Lorde, be fauourable vnto thy
people. Let not thyne heritage be brought
to such cōfusiō, lest the Heathen be lordes
thereof. Wherfore should they say among
the Heathen, where is nowe their God?

The Gospell.

A When ye fast, be not sad as the hy-
pocrites are, for they disfigure their
faces, that it maye appeare vnto
men howe that they fast. Verely I say vn-
to you, they haue theyr rewarde. But
thou when thou fastest, annoynte thyne
head, and washe thy face, that it appeare
not vnto men howe that thou fastest, but
vnto thy father whiche is in secreete,
and thy father whiche seeth in secreete, shal
rewarde thee openlye. Laye not vp for
your

Math. vi.

The first Sunday in Lent.

your selues treasure vppon earth, where the rust and moth doth corrupt, and where theues bzeake through and steale. But lay vp for you treasures in heauen, where neyther rust nor moth doth corrupt, and where theues do not bzeake through nor steale. For where your treasure is, there wyll your hartes be also.

The first Sunday in Lent.

¶ The Collect.

○ Lorde, whiche for our sake diddest fast xl. dayes and. xl. nyghtes: geue vs grace to vse such abstinence, that our flesh beyng subdued to the spirite, we may euer obey thy godly motions, in ryghteousnes and true holines, to thy honour and glory, whiche liuest and reigneest. &c.

¶ The Epistle.

2. Cor. vi.

WE as helpers exhort you, that ye receaue not the grace of God in vayne. For he saith: I haue hard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time, beholde now is that day of saluation. Let vs geue none occasion of euil, that in our office be found no fault, but in all thynges let vs behaue
our

The first Sunday in Lent.

our selues as the ministers of **G O D**: in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonmentes, in stryfes, in laboures, in watchinges, in fastynges, in purenes, in knowledge, in long suffereng, in kyndnesse, in the holy ghost, in loue vnfaigned, in the worde of truth, in the powe of **G O D**, by the armour of righteousness, of the ryght hand and on the left, by honour and dishonour, by euill report and good report, as deceauers and yet true, as vnknownen and yet knownen, as dying, and behold we liue, as chastened and not killed, as sorowful, and yet alwaymery, as poore, and yet make many ryche, as hauing nothing, and yet possessyng all thynges.

¶ The Gospell.

Then was Iesus ledde away of the spirite into wildernes, to be tempted of the deuyll. And when he had fasted fortie dayes and fortie nyghtes, he was at the last an hungred. And when the tempter came to him, he saide: If thou be the sonne of **G O D**, commaunde that these stones be made bread. But he answered and said, it is wrytten: Man shall not liue by

Math. 4.

The first Sunday in Lent.

by bread onely, but by every worde that
proceadeth out of the mouth of god. When
the deuill taketh him vp into the holy citie,
and setteth him on a pinnacle of the Tem-
ple, and sayeth vnto hym: If thou be the
sonne of God, caste thy selfe downe head-
long. For it is written: He shall geue his
Aungels charge ouer thee, and with theyr
handes thei shal holde thee vp, least at any
time thou dashe thy foots agaynst a stone.
And Iesus sayde vnto hym: it is written
agayne, thou shalt not tempt the Lord thy
God. Againe the Deuill taketh him vp in-
to an exceeding high mountaine, and shew-
ed him all the kingdomes of the worlde,
and the gloze of them, and sayeth vnto
him: All these wyll I geue thee, yf thou
wylt fall downe and worship me. When
sayeth Iesus vnto him: Auoyde Sathan.
For it is written: Thou shalt worship the
Lorde thy God, and him onely shalt thou
serue. When the Deuill leaueth him, and
beholde, the Aungels came and ministred
vnto him.

The second Sunday in Lent.

¶ The Collect.

A Almighty God, whiche doest see that
we

The second Sunday in Lent.

we haue no power of our selues to helpe
our selues: kepe thou vs both outwardly
in our bodies, and inwardly in our soules,
that we may be defended from all aduer-
sities whiche maye happen to the bodye,
and from all euill thoughtes whiche may
assault and hurt the soule, through Iesus
Christ.

¶ The Epistle.

1. Thes. 4

We beseeche you brethren, and ex-
hort you by the Lorde Iesus, that
ye increase more and more, euen
as ye haue receyued of vs, howe ye ought
to walke and to please God. For ye know
what commaundementes we gaue you,
by our Lorde Iesus Christ. For this is the
wyll of God, euen your holynes, that ye
should abstaine from fornication, and that
euery one of you shoulde knowe howe to
kepe his vessel in holynes and honoure,
and not in the lust of concupiscence, as do
the Heathen, which know not God. That
no man oppresse and defraude his brother
in bargaining; because that the Lorde is
the auenger of all suche thynges, as we
tolde you befoze and testified. For God
hath not called vs to vncleannes, but vnto
holy,

holynes. He therefore that despiseth, despiseth not man, but God whiche hath sent his holy spirite among you.

¶ The Gospell.

Math. xv.

Jesus went thence, and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the same coastes) cryed vnto him, saying: Haue mercy on me, O Lorde, thou sonne of David: My daughter is piteously vexed with a Deuill. But he aunswered her nothyng at all. And his Disciples came and besought him, saying: send her away, for she crieth after vs. But he aunswered, and saide: I am not sent, but to the lost shepe of the house of Israel. Then came she, and worshipped him, saying: Lorde helpe me. He aunswered and sayde: It is not mete to take the chyldrens bread, and cast it to dogges. She aunswered and said: Truth Lorde, for the dogges eate of the crombes whiche fall from their masters table. Then Iesus aunswered and sayd vnto her: O woman, great is thy fayth, be it vnto thee euen as thou wylt: and her daughter was made whole, euen the same time.

The

The third Sunday in Lent.

The Collect.

VV^e beseeche thee almighty God, loke
vpon the hartie desires of thy hum-
ble seruautes, and stretch forth the right
hande of thy Maiestie, to be our defence a-
gaynste all our enemies, through Iesus
Christ our Lorde.

The Epistle.

Ephe. v.

BE you the folowers of God as deare
chyl dren, and walke in loue, euen as
Christ loued vs, and gaue hym selfe
for vs, an offering and a sacrifice of a
swete sauour to God. As for fornication,
and all vncleannes, or couetousnes, let it
not be once named among you, as it be-
commeth Saintes, or fylthynes, or folythe
talkyng, or iestyng, whiche are not come-
lye, but rather geuyng of thanks. For
this ye knowe, that no whozemonger, ey-
ther vncleane person, or couetous person,
(which is a worshipper of Images) hath
any inheritaunce in the kyngedome of
Christe and of God. Let no man deceiue
you with bayne wordes. For because of
such thynges commeth the wraath of God
vpon the chyl dren of disobedience. Be not
ye therfore companions of them. Ye were

G (i)

some

The thirde Sunday.

Sometimes darknes, but now are ye lyght in the Lorde: walke as chyldren of lyght. For the fruite of the spirite consisteth in al goodnes, and ryghteousnes, and trueth. Accepte that whiche is pleasynge vnto the Lorde, and haue no felowshyp with the vnfruitfull woorkes of darknes, but rather rebuke them. For it is a shame euen to name those thynges whiche are done of them in secreete. But all thynges when they are brought forth by the lyght are manifest. For whatsoeuer is manifest, the same is lyght. Wherefore he saith: Awake thou that slepest, and stand vp from death, and Christ shall geue thee lyght.

¶ The Gospell.

Luk. xi.

Iesus was casting out a deuyl that was dombe. And when he had cast out the deuyl, the dombe spake, and the people wondred. But some of them sayde, he casteth out deuyls through Belzebub the chiefe of the deuyls. And other tempted him, and required of hym a signe from heauen. But he knowyng they thoughtes, sayde vnto them: Every kyng dome deuided agaynst it selfe, is desolate, and one house doth fall vpon another. If
Sathan

Sathan also be deuided agaynst him selfe,
howe shal his kingdome endure? Because
ye saye I cast out deuyls through Beze-
bub. If I by the helpe of Bezebub caste
out deuyls, by whose helpe do your chyl-
dren cast them out? Therefore shall they
be your iudges. But yf I with the synger
of **G D** caste out deuyls, no doubt the
kingdome of **G D** is come vppon you.
When a strong man armed watcheth his
house, the thynges that he possesseth are
in peace. But when a stronger then he
commeth vppon hym, and ouercommeth
hym, he taketh from hym all his harnesse
(wherein he trusted) and deuileth his
goodes. He that is not with me, is a-
gaynst me. And he that gathereth not
with me, scattereth abroad. When the
uncleane spirite is gone out of a man, he
walketh through dyce places sckynge rest.
And when he fyndeth none he saith: I
wyll retourne agayne into my house
whence I came out. And when he com-
meth, he findeth it swepte and garnysed.
Then goeth he and taketh to hym seuen
other spirites worse then hym selfe, and
they enter in and dwel there, and the ende

The fourth Sunday.

of that man is worse then the beginnyng. And it fortuneth, that as he spake these thynges, a certayne woman of the compaignye lyfte by her voyce, and sayde vnto him: Happy is the wombe that bare thee and the pappes whiche gaue thee sucke. But he sayde, yea happye are they that heare the worde of God, and kepe it.

The fourth Sunday in Lent.

The Collect.

Graunt we beseeche thee almighty God, that we whiche for our euill dedes are worthily punysshed, by the comfort of thy grace, may mercifully be relieved, through our Lorde Iesus Christ.

The Epistle.

Gal. liij.

Tell me (ye that desire to be vnder the law) do ye not heare of the law? For it is written, that Abraham had two sonnes, the one by a bondmayde, the other by a free woman. Yea, and he whiche was borne of the bonde woman, was borne after the fleshe, but he whiche was borne of the free woman, was borne by promyse, which thynges are spoken by an allegory. For these are two Testaments, the one from the mount Sina, whiche

gend:etb

In Lent.

gendzeth vnto bondage, whiche is Agar.
For mount Sina is Agar in Arabia, and
bordzeth vpon the Citie whiche is now
called Ierusalem, and is in bondage with
her chyldren. But Hierusalem whiche is
aboue is free, whiche is the mother of vs
all. For it is wrytten: Reioyce thou bar-
ren that bearest no chyldren, breake forth
and crye thou that traunylest not. For the
desolate hath many more chyldren then she
whiche hath an husbnde. Brethren, we
are after Isaac the chyldren of promyse.
But as then he that was borne after the
fleshe, persecuted hym that was borne af-
ter the spirite: Euen so is it now. Neuer-
thelesse, what saith the Scripture: Put a-
way the bondwoman & her sonne. For the
sonne of the bondwoman shal not be heire
with the sonne of the free woman. So
then brethren, we are not chyldren of the
bonde woman, but of the free woman.

¶ The Gospell.



Iesus departed ouer the sea
of Galile, which is the sea of
Tiberias, & a great multi-
tude folowed hym, because
they saw his miracles which

Job. vi.

The fourth Sunday.

he dyd on them that were diseased. And Jesus went vp into a mountayne, & there he satte with his disciples. And Easter (a feast of the Jewes was nygh) Whē Jesus then lift vp his eyes, & saw a great compaignye come vnto hym, he said vnto Philip: Whence shall we bye bzead that these may eate? This he said to proue him, for he him selfe knew what he would do. Philip answered him: Two hundzeth penyworth of bzead are not sufficient for them, that euery man may take a litle. One of his disciples (Andzeue, Simon Peters bzother) saith vnto him: There is a lad which hath fiue barley loues and two fishes, but what are they among so many? And Jesus said: Make the people sit downe. There was much grasse in the place. So the men sat downe in number about. v. M. And Jesus toke the bzead, & when he had geuen thanks, he gaue to the disciples, and the disciples to them that were set downe, & lyke wyse of the fishes, as much as they would. When they had eaten inough, he said vnto his disciples, gather vp the broken meat whiche remayneth, that nothyng be losse. And they gathered it together, & filled .xii. baskets

In Lent.

baskets with the broken meate of the five barley loaves, which broken meat remained vnto them that had eaten. Then those men (when they had sene the miracle that Jesus did) said: this is of a trueth the same prophete that should come into the world.

The fifth Sunday in Lent.

¶ The Collect.

VV^e beseech thee almyghtie God, mercifully to loke vpon thy people, that by thy great goodnes, they may be gouerned and preserved euermore, both in body and soule, thzough Jesus Christ our Lord.

¶ The Epistle.

Chryst beyng an hygh priest of good Hebze. ix
thinges to come, came by a greater
and a more perfecte tabernacle, not
made with handes, that is to saye, not of
this buyldyng, neyther by the bloudde of
Goates & Calues: but by his owne blood
he entred in once into the holy place, and
founded eternall redemption. For yf the
blood of Oxen & of Goates, and the ashes
of a ponge Cowe, when it was sprinkled,
purifieth the vncleane, as touching the pu-
rifying of the fleshe: How much more shal
the bloudde of Christ (whiche thzough the

¶ (iiii)

eter

The fifth Sunda y.

eternall spirite, offered hym selfe without spot to God) purge your conscience from dead woꝝkes, foꝛ to serue the lyuyng God: And foꝛ this cause, he is the mediatour of the new Testament, that thꝛough death, which chaunced foꝛ the redemptiō of those transgressions that were vnder the firste Testament, they whiche are called, myght receiue the promise of eternal inheritance.

¶ The Gospell.

Joh. viij.



Which of you can rebuke me of sinne? If I say the trueth why do ye not beleue me? He that is of God, heareth Gods wordes: He therefore heare them not, because ye are not of god. Then aunswered the Iewes, and sayd vnto hym: Say we not well, that thou art a Samaritane, & hast the deuyll: Jesus aunswered: I haue not the deuyll, but I honoꝛ my father, and ye haue dishonored me. I seke not myne owne prayse, there is one that seketh and iudgeth. Merely verely I say vnto you, yf a man kepe my saying, he shal neuer see death. Then said the Iewes vnto hym: Howe know we that thou hast the deuyll. Abraham is dead, and the pꝛoꝛphetes

In Lent.

phetes, and thou sayest, yf a man kepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead: and the prophetes are dead? Whom makeest thou thy selfe? Iesus answered: If I honour my self, mine honour is nothyng. It is my father that honoꝛeth me, which you say is your God, & yet you haue not knowen him. But I know him, and if I say I knowe him not, I shalbe a lyer lyke vnto you. But I know hym, and kepe his saying. Your father Abraham was glad to see my day, and he saw it, and reioysed. Then said the Iewes vnto hym: Thou art not yet fiftie yere olde, and hast thou seene Abraham? Iesus sayde vnto them: Verely verely I say vnto you, ere Abraham was boꝛne, I am. Then toke they vp stones to caste at hym, but Iesus hyd him selfe, and went out of the temple.

¶ Sunday next before Easter.

¶ The Collect.

Almyghtie and euerlastyng God, which of thy tender loue towarde man, hast sent our Saviour Iesus Chyist to take vpon him our fleshe, & to suffer death vpon the crosse, that all mankynde should folowe

G (v)

the

Sunday before Easter.

the example of his great humilitie: mercifullye graunt, that we both folowe the example of his pacience, and be made partakers of his resurrection, through the same Iesus Christ our Lord. Amen.

¶ The Epistle.

Phil. ii.

Let the same mynde be in you, that was also in Christ Iesu, which when he was in the shape of God, thought it no robbery to be equall with God: nevertheless, he made himselfe of no reputation, taking on him the shape of a seruant, and became lyke vnto men, & was founde in his apparel as a man. He humbled himselfe, & became obedient to the death, even the death of the crosse. Wherefore god hath also exalted him on high, and geuen him a name whiche is aboue all names, that in the name of Iesus every kne should bow, both of things in heauen & things in earth and thynges vnder the earth, and that all tonges shuld confesse that Iesus Christ is the Lord, vnto the praise of god the father.

¶ The Gospell.

Mat. 26.

AND it came to passe, when Iesus had finished all these sayinges, he sayde vnto his Disciples: ye knowe that

Sunday before Easter.

that after two dayes shalbe Easter, and the sonne of man shalbe delyuered ouer to be crucified. Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people, vnto the pallace of the hygh Prieste (whiche was called Cayphas) and helde a counsayle, that they myght take Iesus by subteltie, and kyll hym. But they sayde: not on the holpe daye, lest there be an vproze among the people. When Iesus was in Bethanye, in the house of Simon the Leper, there came vnto hym a woman, hauyng an Alabaſter boze of precious oyntment, and powred it on his head as he sat at the boorde. But when his Disciples sawe it, they hadde indignation, saying: Where- to serueth this waste? This oyntment myght haue ben well solde, and geuen to the poore: When Iesus vnderſtode that, he sayde vnto them: Why trouble ye the woman? For she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwais. And in that she hath cast this oyntment on my body, she did it to burye me. Merely I say vnto you: Wherſoeuer this

Gospell

Sunday before Easter.

Gospell shalbe preached in all the worlde, there shall also this be tolde that she hath done, for a memoriall of her. Then one of the. xii. (whiche was called Judas Iscariot) went vnto the chiefe priestes, and sayd vnto them: What wyll ye geue me, and I wyll delyuer hym vnto you: And they appoynted vnto him thirtie peeces of syluer. And from that tyme forth, he sought oportunitie to betray hym. The first daye of swete bread, the disciples came to Iesus saying to him: Where wylt thou that we ppare for thee to eate the Passouer: And he said: Go into the Citie to such a man, & say vnto him: The maister saith, my time is at hande, I wyl kepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passouer. When the euen was come, he sat downe with the twelue. And as they did eate, he said: Merely I say vnto you, that one of you shall betraye me. And they were exceeding so iowfull, and began euery one of them to say vnto him: Lorde is it I. He answered & said: He that dipeth his hande with me in the dyshe, the same shall betray me. The sonne of man truly

Sunday before Easter.

truely goeth as it is witten of hym, but
two vnto that man by whom the sonne of
man is betrayed. It had ben good for that
man if he had not ben bozne. Then Judas
which betrayed him, answered and sayd:
Maister is it I. He sayde vnto him: Thou
hast said. And when they were eating, Je-
sus toke bread, & when he had geuen than-
kes, he brake it, and gaue it to the disciples
& said: Take, eate, this is my body. And he
toke the cup, and thanked, & gaue it them,
saying: Drynke ye all of this, for this is my
bloud (whiche is of the newe Testament)
that is shed for many for the remission of
sinnes. But I saye vnto you, I wyll not
drynke henceforth of this fruite of the vine
tree, vntyll that day when I shal drynke it
newe with you in my fathers kyngdome.
And when they had said grace, they went
out vnto mount Oliuet. Then said Jesus
vnto them: All ye shalbe offended because
of me this night. For it is witten: I wyll
smyte the shepheard, and the sheepe of the
flocke shalbe scattered abzoade, but after I
am rysen agayne, I wyll go before you in-
to Galile. Peter answered and said vnto
him: Though al men be offended because
of

Sunday before Easter.

of thee, yet wyll I not be offended. Iesus said vnto him: Merely I say vnto the, that in this same night before the Cocke crowe thou shalt denye me thrise. Peter said vnto him: yea though I should die with thee yet wyll I not denye thee. Lyke wyse also sayd all the Disciples. Then came Iesus with them vnto a farme place (whiche is called Gethsemane) & sayde vnto the disciples: Sit ye here whyle I go & pray yonder. And he toke with him Peter, and the two sonnes of Zebed, and began to ware sorowfull & heauy. Then sayd Iesus vnto them: My soule is heauy euen vnto the death. Tary ye here, and watch with me. And he went a litle farther, and fel flat on his face, & prayed, saying: O my father, if it be possible, let this cup passe from me, neuerthelesse, not as I wyll, but as thou wilt. And he came vnto the disciples, and founde them a slepe, and said vnto Peter: What, coulde ye not watche with me one houre? Watch and pray, that ye enter not into temptation. The spirite is wylling, but the fleshe is weake. He went awaye once agayne, & prayed, saying: O my father, yf this cup may not passe away from
me,

Sunday before Easter.

me, except I drinke of it, thy wyll be fulfilled. And he came & founde them a slepe agayne, for their eyes were heauy. And he left them, and went agayne, & prayed the thirde time, saying the same wordes. Then cometh he to his disciples, and sayd vnto them: Slepe on now, and take your reste. Behold, the houre is at hande, & the sonne of man is betrayed into the handes of sinners. Rise, let vs be goyng, behold he is at hande that doth betray me. Whyle he yet spake, lo Judas one of the number of the xii. came, and with him a great multitude with swordes & stauers, sent from the chiefe Priestes and Elders of the people. But he that betrayed him, gaue them a token, saying: Whomsoever I kisse, the same is he, hold him fast. And forthwith he came to Iesus, & said: Haile master, and kissed him. And Iesus said vnto him: Frende, wherefore art thou come? Then came they and layd handes on Iesus, & toke him. And behold one of them which were with Iesus, stretched out his hand, & drew his sword, & strooke a seruaunt of the high Priest, & smote of his eare. Then said Iesus vnto him: put vp thy sword into the sheathe, for all they that

The Sunday next

that take the sword, shall perishe with the sword. Thinkest thou that I can not now pray to my father, & he shall geue me euen now more then .xii. legions of Angels? But howe then shall the Scriptures be fulfilled? For thus muste it be. In that same houre sayde Iesus to the multitude: Ye be come out as it were to a thief, with swordes & stanes, for to take me. I sat daily with you teaching in the temple, and ye toke me not. But all this is done that the Scriptures of the Prophetes myght be fulfilled. Then al the disciples forsoke him and fled. And they toke Iesus & led hym to Caiphas the high Priest, wherc the Scribes & the elders were assembled. But Peter folowed him a farre of, vnto the hygh priestes palace, and went in, and sat with the seruantes to see the ende. The chiefe priestes and elders, and all the counsaile, sought false witnes agaynst Iesus, to put him to death, but founde none: yea when many false witnessses came, yet found they none. At the laste came two false witnessses, and said: This felow sayd, I am able to destroy the Temple of god, and to build it agayne in thre dayes. And the chiefe Priest

before Easter.

Priest arose, and sayd vnto him: Aunswere
rest thou nothyng? Why do these beare
witnesse agaynst thee? But Jesus helde
his peace. And the chiefe Priest answered
and said vnto him: I charge thee by the
liuing God, that thou tel vs whether thou
be Christ the sonne of God. Jesus sayde
vnto him: Thou hast saide. Neuerthelesse
I say vnto you, hereafter shall ye see the
sonne of man sitting on the ryght hande
of power; and comming in the cloudes of
the skie. Then the high Priest rent his clo-
thes, saying: He hath spoken blasphemy,
what nede we of any moze witnesses? Be-
holde, now we ye haue harde his blasphemy:
what thynke ye? They answered and
saide: He is worthy to die. Then dyd they
spit in his face, and buffeted hym with
fistes. And other smote hym on the face
with the palme of their handes, saying:
Tell vs thou Christ, who is he that smote
thee? Peter sat without in the Court, and
a Damosell came to him, saying: Thou
also wast with Jesus of Galile, but he de-
nyed before them all, saying: I wote not
what thou saiest. When he was gone out
into the porche, another wenche saw him,

Sunday before Easter.

and said vnto them that were there. This felowe was also with Iesus of Nazareth. And agayne he denyed with an othe, saying: I do not know the man. After a while came vnto him they that stode by, and said vnto Peter: Surely thou art euen one of them; for thy speache bewrayeth thee. Then beganne he to curse, and to sweare that he knewe not the man. And immediately the Cocke crowe. And Peter remembered the worde of Iesu, whiche sayde vnto him: before the Cocke crowe, thou shalt deny me thryse, and he went out and wept bitterly. When the morning was come, all the chiefe Priestes and Elders of the people helde a counsaile against Iesus to put him to death, and brought him bound, and deliuered hym vnto Pontius Pilate the deputie. Then Judas (which had betrayed hym) seyng that he was condemned, repented him selfe, and brought agayne the xxx. plates of syluer to the chiefe Priestes and Elders, saying: I haue sinned, betraying the innocēt bloud. And thei said: what is that to vs? See thou to that. And he cast downe the syluer plates in the Temple, and departed, and went and hanged him

Sunday before Easter.

him selfe. And the chiefe Priestes toke the syluer plates and sayde : It is not lawfull for to put them into the treasure, because it is the pryce of bloud. And they tooke counsayle, and bought with them a potters fielde to bury strangers in. Wherefore the fielde is called Acheldema, that is, the fielde of bloud, vntill this day. Then was fulfilled that whiche was spoken by Ieremy the Prophete, saying : And they toke thirtie siluer plates, the pryce of hym that was valued, whom thei bought of the chyldren of Israell, and gaue them for the Potters fielde, as the Lord appoynted me. Jesus stode before the Deputie, and the Deputie asked hym, saying : Art thou the king of the Jewes : Jesus sayd vnto him : Thou saiest. And when he was accused of the chiefe Priestes and Elders, he answered nothing.

Then sayde Pylate vnto him : Hearest thou not howe many wytnesses they laye agaynst thee : And he answered hym to neuer a worde, in so much that the Deputie maruayled greatly. At that feast, the Deputie was wont to deliuer vnto the people a prisoner, whom thei would desire.

Sunday before Easter.

He had then a notable prysoner called Barrabas. Therfore when they were gathered together, Pilate said: Whether will ye that I geue louse vnto you, Barrabas, or Iesus whiche is called Chryst? For he knewe that for enuye they had delyuered hym. When he was set downe to geue iudgement, his wyfe sent vnto hym, saying: Haue thou nothyng to do with that iust man, for I haue suffered this day manye thynges in my sleepe, because of hym. But the chiefe Priestes and Elders perswaded the people that they shoulde aske Barrabas and destroy Iesus. The Deputie aunswered and saide vnto them: whether of the twayne will ye that I let louse vnto you? They sayde, Barrabas. Pilate sayde vnto them: what shall I do then with Iesus whiche is called Chryst? They al said vnto him: let him be crucified. The Deputie sayd: What euyll hath he done? But they cryed more, saying: let hym be crucified. When Pylate saw that he could preuaile nothyng, but that more busines was made, he toke water and washed his handes before the people, saying: I am innocent of the bloud of this iust person, see ye.

Sunday before Easter.

pe. Then answered all the people, and
sayd: His blood be on vs, and on our chil-
dren. Then let he Barrabas loose vnto
them, and scourged Iesus, and deliuered
hym to be crucified. Then the Souldiers
of the Deputie toke Iesus into the comon
hall, and gathered vnto hym all the com-
pany, and they stripped hym, and put on
him a purple robe, and platted a crowne
of thornes and put it vpon his head, and a
reed in his ryght hande, and bowed the
knee before him, and mocked him, saying:
Hail king of the Iewes. And when they
had spit vpon him, they toke the reed and
smote him on the head. And after that thei
had mocked him, they toke the robe of him
agayne, and put his owne rayment on
him, & led him away to crucifie hym. And
as they came out, they founde a man of
Cirene (named Simon) him they compell-
ed to beare his crosse. And thei came vnto
the place whiche is called Golgotha, (that
is to say, a place of dead mens skuls) and
gaue hym vineger mingled with gall to
drinke. And when he had tasted therof, he
would not drinke. When they had cruci-
fied hym, they parted his garmentes and

Sunday next

dyd caste lottes, that it might be fulfilled which was spoken by the Prophete: They parted my garnientes amonge them, and vpon my vesture did they cast lottes. And thei sat and watched him there, and set vpon ouer his head the cause of his death wyrtten: This is Iesus the king of the Iewes. Then were there two theiues crucified with him, one on the right hand, and another on the left. They that passed by reuiled him, wagging their heades and saying: Thou that destroyedst the temple of God, and dydest buylde it in three dayes, saue thy self. If thou be the sonne of God, come downe from the Crosse. Likewise also the high Priestes mocking him, with the Scribes and Elders, said: he saued other, himselfe he cannot saue. If he be the kyng of Israell, let hym nowe come downe from the crosse, and we will beleue him. He trusted in god, let him deliuer hym nowe if he will haue him, for he said: I am the sonne of God. The thieues also whiche were crucified with hym, caste the same in his teeth. From the syxt houre was there darkenesse ouer all the lande, vntyll the ninth houre. And about the .ix. houre Ie-

sus

before Easter.

Jesus cryed with a loude voyce, saying: Ely,
Ely, Lamasabathany, that is to say: my
God, my God, why hast thou forsaken me?
Some of them that stode there, when they
harde that, sayde: This man calleth for
Helias. And strayght waye one of them
ranne and tooke a sponge, and when he
had fylled it full of Vineger, he put it on
a reede, and gaue hym to drinke. Other
saide, let be, let vs see whether Helyas wil
come and deliuer him. Jesus when he had
cryed agayne with a loude voyce, yelded
vp the ghost.

And beholde, the bayle of the Temple
did rent in two partes, from the toppe to
the bottome, and the earth dyd quake, and
the stones rent, and graues did open, and
many bodyes of Sainctes whiche slept,
arose, and went out of the graues after his
resurrection, and came into the holy Citie,
and appeared vnto many. Whē the Cen-
turion and they that were with him wat-
ching Jesus, sawe the earthquake, & those
things which happened, they feared great-
ly, saying: Truly this was the sonne of
God. And many women were there (be-
holding him a farre off) which folowed Je-

B (iij)

Jesus

Munday next :

Jesus from Galile, ministring vnto hym.
Amonge whiche, was Mary Magdalene,
and Mary the mother of James and Jo-
ses, and the mother of Zebedes children.

Munday next before Easter.

The Epistle.

Esai. lxiij

What is he this that cometh from
Edom, with red coloured clothes
of Bosra (whiche is so costly cloth)
and cometh in so mightely with all his
strength : I am he that teacheth ryghte-
ousnes, and am of power to helpe. **W**here-
fore then is thy clothing red, and thy ray-
ment lyke his that treadeth in the wyne
presse : I haue troden the presse my selfe
alone, and of all people there is not one
with me. Thus will I treade downe mine
enemyes in my wrath, and set my feete
vppon them in myne indignation. And
their blood shal bespyngge my clothes, and
so will I stayne all my rayment. For the
day of vengeance is assigned in my hart,
and the yere when my people shalbe deli-
uered is come. I looked about me, and
there was no man to shewe me any helpe.
I marueyled that no man helde me vp :
Then I helde me by myne owne arme,
and

before Easter

and my feruentnesse susteyned me. And thus wyl I treade downe the people in my wrath, and bathe them in my displeasure, and vppon the earth wyl I laye theyr strength. I will declare the goodnes of the Lorde : yea, and the prayse of the Lord, for all that he hath geuen vs, for the great good that he hath done for Israell: whiche he hath geuen them of his owne fauour, and accordyng to the multitude of his louyng kindnesse. For he sayde : these no doubt are my people, and no shrinking chyldren, and so he was their Saviour. In their troubles he was also troubled with them : and the Angell that went forth from his presence, deliuered them. Of very loue and kindnesse that he had vnto them, he redeemed them. He hath borne them and caried them vp, euer sence the worlde began : But after they prouoked hym to wrath, and vered his holy minde, he was their enemy and fought against them himselfe. Yet remembred Israell the olde time of Moses and his people, saying : Where is he that brought them from the water of the Sea, with them that fed his shepe? Where is he that hath geuen his holy spi-

Monday next

rite among them: He ledde them by the ryght hande of Moses, with his glorioys arme deuydng the water befoze them (whereby he gat him selfe an euerlastyng name) he led them in the depe, as an Horse is led in the playne, that they shoulde not stumble, as a tame beast goeth in the field: and the breath geuen of God geneth hym rest. Thus (O God) hast thou led thy people, to make thy selfe a glorioys name withall. Loke downe then from heauen, and behold the dwelling place of thy sanctuary, and thy glory. Howe is it that thy gelouise, thy strength, the multitude of thy mercyes, and thy louing kindnes, will not be entreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israell acquainted with vs. But thou Lord art our father and redeemer, and thy name is euerlasting. O Lorde, wherefore haste thou led vs out of thy way: Wherefore haste thou hardened our hartes, that we feare thee not? Be at one with vs againe for thy seruautes sake, and for the generation of thyne heritage. Thy people haue had but a litle of thy sanctuary in possession, for our enemyes haue troden
downe

before Easter

downe the holy place. And we were thine from the beginning, when thou wast not they? Lorde, for they haue not called vpon thy name.

¶ The Gospell.

After two dayes was Easter, and the dayes of sweete bread. And the Mar. xiiij hygh Priestes & the Scribes sought howe they myght take him by craft, and put hym to death. But they sayde: not in the feast daye, least any businesse aryse among the people. And when he was in Bethanye, in the house of Symon the Leper, euen as he sat at meate, there came a woman hauyng an Alabaster bore of ointment called Nard, that was pure and costly, and she brake the bore, and powred it vppon his head. And there were some that were not content within them selues, and sayde: what needeth this wast of oyntment? For it myght haue ben solde for more then threc hundred pence, and haue ben geuen vnto the pooze. And they grudged against her. And Iesus sayde: let her alone, why trouble ye her? She hath done a good worke on me. For ye haue pooze with you alwayes, and when

Sunday next

Whensoeuer ye wyl ye may do them good: but me haue ye not alwayes. She hath done that she could, she came aforehand to annoynt my body to the burying. Verely I say vnto you: wheresoeuer this Gospell shalbe preached throughtout the whole worlde, this also that she hath done, shalbe rehearsed in the remembraunce of her.

And Judas Iscarioth one of the twelue went away vnto the high Priestes to betray hym vnto them. When they heard that, they were glad, and promysed that they woulde geue hym money. And he sought howe he myght conueniently betray him. And the first day of sweete bread (when they offered the Pascheouer) his Disciples said vnto him: where wilt thou that we go and prepare that thou mayest eate the Pascheouer? And he sent forth two of his Disciples, and sayd vnto them: Go ye into the Citie, and there shall meete you a man, bearyng a pitcher of water, folow him. And whither soeuer he goeth in, say ye vnto the good man of the house: The master sayeth, where is the ghest Chamber, where I shal eate the Pascheouer with my Disciples. And he wyl shewe you a
great

before Easter.

great parlour paved, and prepared : there
make ready for vs. And his disciples went
forth, and came into the Citie, and founde
as he had said vnto them, and they made
ready the pascouer . And when it was
nowe euentide, he came with the twelue.
And as they sat at boorde and did eate, Je-
sus sayde: Merely I say vnto you, one of
you (that eateth with me) shal betray me.
And they began to be soyy, and to saye to
him one by one, is it I? And another said,
is it I? He answered and said vnto them:
It is one of the twelue, euen he that dip-
peth with me in the platter. The sonne of
man truely goeth as it is wrytten of hym,
but woe to that man by whom the sonne
of man is betrayed : Good were it for that
man, yf he had neuer ben borne. And as
they did eate, Jesus toke bread, and when
he hadde geuen thanks, he brake it, and
gaue to them, and sayd: Take, eate, this is
my body. And he toke the cup, and when
he had geuen thanks, he toke it to them,
and they all dranke of it. And he said vnto
them: This is my blood of the newe Te-
stament, which is shed for many. Merely I
say vnto you: I will drinke no moze of the
fruite

Sunday next

fruite of the vine, vntyll that day that I
drinke it newe in the kingdome of God.
And when they had sayd grace, they went
out to the mount Oliuete. And Iesus say-
eth vnto them: All ye shalbe offended be-
cause of me this night. For it is wrytten:
I wyll smyte the shepheard, and the shepe
shalbe scattered. But after that I am ry-
sen agayne, I wyll go into Galile before
you. Peter sayde vnto hym: And though
all men be offended, yet wyll not I. And
Iesus saith vnto him: Verely I say vnto
thee, that this day euen in this nyght, be-
fore the Cocke crowe twyse, thou shalte
denye me thzee tymes. But he spake more
vehemently, no: If I shoulde dye with
thee, I wyll not denye thee: Lyke wyse al-
so sayde they all. And they came into a
place, whiche was named Gethsemany,
and he sayde to his Disciples: Syt ye here
whyle I go aside and pray. And he taketh
with him Peter and James, and John,
and began to ware abashed, and to be in
an agony, and saide vnto them: My soule
is heauy euen vnto the death. Wary ye
heare and watch. And he went forth a litle,
and fell downe flat on the ground and
prayed,

before Easter.

prayed, that yf it were possible, the houre might passe from him. And he sayd : Abba father, all thynges are possible vnto thee, take away this cuppe from me : Neuerthelesse, not as I wyll, but that thou wilt be done. And he came and founde them sleppng, and sayeth to Peter : Simon, sleepest thou ? Couldst not thou watche one houre ? watche ye and pray, least ye enter into temptation : the spirite truely is readye, but the fleshe is weake. And agayne he went aside and prayed, and spake the same wordes. And he returned, and founde them asleepe agayne, for theyr eyes were heauy : neyther wylte they what to answer him. And he came the thyrde tyme, and sayde vnto them : Slepe henceforth, and take your ease, it is ynough, the houre is come : beholde the sonne of man is betrayed into the handes of sinners, rise vp, let vs go : lo, he that betrayeth me is at hande. And immediatly whyle he yet spake, commeth Judas (whiche was one of the. xii.) and with hym a great number of people, with swordes and staves, from the hygh Priestes and Scribes and Elders. And he that betrayed him, had geuen them

Sunday next

them a generall token saying : whosoever
I do kisse, the same is he : Take and leade
him away warcly. And assone as he was
come, he goeth strayght way to hym, and
saieth vnto him: Master, Master, and kissed
him. And they layde their handes on hym,
and toke him. And one of them that stode
by, dreeue out a sworde and smote a ser-
uaunt of the high Priestes, and cut of his
eare. And Jesus answered and said vnto
them : ye be come out as vnto a thiefe
with swordes & staves to take me. I was
dayly with you in the Temple teachyng,
and ye toke me not : but these thynges
come to passe, that the scriptures should be
fulfilled. And they all forsoke him and ran
away. And there folowed him a certayne
ponge man clothed in linnen vppon the
bare, and the ponge men caught him, and
he left his linnen garment and fled from
them naked. And they led Jesus away to
the high Priest of all, and with hym came
all the high Priestes, and the Elders, and
the Scribes. And Peter folowed hym a
great way of, euen tyll he was come into
the pallace of the high Priest, and he satte
with the seruauntes, and warmed himself
at

before Easter.

at the fyze. And the hygh Priestes and all
the counsaile sought for witnes agaynste
Jesus, for to put hym to death, and founde
none: For manye bare false witnes a-
gaynst hym, but theyr witnesses agreed
not together. And there arose certayne
and brought false witnes agaynst hym,
saying: we harde hym say, I wyll destroy
this Temple that is made with handes,
and within thre dayes I wyll buyld ano-
ther made without handes: But yet their
witnesses agreed not together. And the
hygh Prieste stode by among them, and
asked Jesus, saying: aunswerest thou no-
thyng? Howe is it that these beare wit-
nes agaynst thee? But he helde his peace,
and aunswered nothyng. Agayne, the
hygh Prieste asked hym and sayde vnto
hym: Arte thou Chryste the sonne of the
blessed: And Jesus sayd, I am, and ye shall
see the sonne of man sitting on the ryght
hande of power, and coming in the
cloudes of heauen. Then the hygh Prieste
rent his clothes, and sayde: What nede
we any further of witnesses: ye haue hard
blasphemy, what thynke ye? And they all
condempned hym to be worthy of death.

Sunday next before Easter.

And some began to spit at hym, and to couer his face, and to beate hym with fistes, and to say vnto hym, areede. And the seruantes buffetted hym on the face. And as Peter was beneath in the pallace, there came one of the wenches of the hyghest Priest, & when she sawe Peter warming him selfe, she looked on him and said: Wilt thou also with Iesus of Nazareth: and he denied, saying: I know him not, nether wote I what thou saiest. And he went out into the porch, and the Cock crew, & a Damosell (when she sawe him) began agayne to say to them that stode by, this is one of them, and he denied it agayne. And anone after, they that stode by, said agayne vnto Peter: Surely thou art one of them, for thou art of Galile, and thy speach agreeth therto. But he began to curse & to sweare, saying: I knowe not this man of whom ye speake. And agayne the Cocke crew, and Peter remembred the worde that Iesus had sayde vnto hym, before the Cocke crowe twyse, thou shalt denye me thre tymes, and he began to wepe.

Tuesday

¶ Tuesday next before Easter.

¶ The Epistle.

Esay. l.

THE LORD God hath opened
myne eare, therefore can I
not say nay, neyther with-
drawe my selfe: but I offer
my backe vnto the smiters,
and my chekes to the rippers. I turne not
my face from shame and spitting, and the
Lorde God shall helpe me, therfore shall I
not be confounded. I haue hardened my
face lyke a stynt stone, for I am sure that
I shall not come to confusion. He is at
hande that iustifieth me, who wyll then go
to laue with me? Let vs stand one against
another. If there be any that wyll reason
with me, let hym come here forth vnto
me. Behold the LORD God standeth by me,
what is he then that can condempne me?
Lo, they shalbe lyke as an olde cloth, the
moth shal eatte them vp. Therfore, who so
seareth the lord among you, let hym heare
the voyce of his seruaunt. Who so wal-
keth in darknes, & no lyght shyneth vpon
him, let him put his truste in the name of
the LORD, & holde him vp by his GOD. But
take hede, ye all kyndle a fire of the wrath
of GOD, and stirre vp the coales. Walk on

I (ii)

in

Tuesday next

in the glystering of your owne fyre, and
in the coales that ye haue kyndled. This
commeth vnto you from my hand, name-
lye that ye shall slepe in sorowe.

¶ The Gospell.

Mark. 16



And anon in the dawnyng
the hygh Priestes helde a
counsaille with the Elders
and the Scribes, & the whole
congregation, and bounde
Jesus, and led hym awaye, and deliuered
hym to Pilate. And Pilate asked hym:
Art thou the kyng of the Iewes: And he
aunswered and sayde to hym: Thou say-
est it. And the hygh Priestes accused hym
of many thynges. So Pilate asked hym a-
gaine, saying: Aunswerest thou nothing:
Beholde howe many thynges they lay to
thy charge. Jesus aunswered yet nothing,
so that Pilate marueyled. At that feaste
Pilate dyd delyuer vnto them a prisoner,
whomsoeuer they woulde desyre. And
there was one that was named Barra-
bas, whiche laye bounde with them that
made insurrection, he had committed mur-
ther. And the people called vnto hym, and
began to desyre hym that he would do ac-
cording

before Easter.

cordyng as he had euer done vnto them. Pilate aunswered them, saying: Will ye that I lette lose vnto you the kyng of the Iewes? For he knewe that the hygh Priestes had delyuered hym of enuye. But the hygh Priestes moued the people that he shoulde rather delyuer Barrabas vnto them. Pilate aunswered agayne, and said vnto them: What wyl ye that I then do vnto hym whom ye call the kyng of the Iewes? And they cryed agayne, crucifie hym. Pilate sayd vnto them: What euyl hath he done? And they cryed the more feruently, crucifie hym. And so Pilate wyllyng to content the people, let lose Barrabas vnto them, and delyuered vp Iesus (when he had scourged hym) for to be crucified. And the souldiers ledde hym away into the common hall, and called together the whole multitude, and they clothed him with purple, and they platted a crowne of thornes, & crowned him withal, and began to salute hym, haile kyng of the Iewes. And they smote hym on the head with a reede, and dyd spit vpon hym, and bowed theyr knees, and worshipped hym. And when they had mocked hym, they toke the

I (iii) purple

Tuesday next

purple of hym, and put his owne clothes on hym, and led hym out to crucifie hym. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) whiche came out of the field, to beare his crosse. And they brought him to a place named Golgotha (which ys a man interpres, is the place of dead mens sculles) And they gaue him to drinke wine mingled with mirre, but he receiued it not. And when thei had crucified him, they parted his garmentes, casting lottes vpon them, what euery man shoulde take. And it was about the thirde houre, and they crucified hym, & the title of his cause was witten: The king of the Iewes. And they crucified with hym two thieues, the one on his ryght hande, and the other on his lefte. And the Scripture was fulfilled which saith: He was counted among the wicked. And they that went by, rayled on hym, wagging theyr heades and saying: A wretche, thou that destroyest the Temple, and buildest it agayne in thre dayes, save thy selfe, and come downe from the crosse. Lykewys also mocked hym the bygh Priestes among them selues, with the

before Easter.

the Scribes, and said: He saued other men
hym selfe he can not saue. Let Chryst the
kyng of Israell descende now from the
crosse, that we maye see and beleue. And
they that were crucified with hym, chec-
ked hym also. And when the sixte houre
was come, darknesse arose ouer all the
earth, vntyll the ninth houre. And at the
nynth houre, Iesus cryed with a loude
voyce, saying: Eloy, Eloy, Lamasaba-
thany (whiche is, yf one interprete it) my
God, my God, why hast thou forsaken me:
And some of them that stode by, whē they
harde that, sayde: Beholde, he calleth for
Helias. And one ran and fylled a sponge
full of Vineger, and put it on a reede, and
gaue hym to drynke, saying: Let hym a-
lone, let vs se whether Helias wyll come
and take hym downe. But Iesus cryed
with a loude voyce, and gaue vp the ghost.
And the bayle of the Temple rent in two
peeces, from the toppe to the bottome.
And when the Centurion (whiche stode
before hym) sawe that he so cryed and
gaue vp the ghost, he sayde: Truly this
man was the sonne of God.

There were also women a good waye of,

Tuesday next

beholdyng hym. Among whom was Mary Magdalene, and Mary the mother of James the lyttle, and of Ioses, and Mary Salome (whiche also when he was in Galile had folowed hym, and ministred vnto hym) and many other women, whiche came vp with hym to Jerusalem. And now when the euen was come (because it was the daye of preparyng that goeth before the Sabbath) Ioseph of the Citie of Aramathia, a noble counsaylor, whiche also looked for the kyngdome of God, came and went in boldly vnto Pilate, and begged of hym the body of Iesu. And Pilate marueyled that he was alreedy dead, and called vnto hym the Centurion, and asked of hym whether he hadde ben any whyle dead. And when he knewe the trueth of the Centurion, he gaue the bodye to Ioseph. And he bought a linnen cloth, and toke him downe, and wrapped hym in the linnen cloth, and layde hym in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Ioses behelde where he was layde.

¶ Wednesday

¶ Wednesday next before Easter.

¶ The Epistle.

Heb. ix.



Where as is a Testamente, there muste also (of necessity) be the death of him that maketh the Testamente. For the Testamente taketh auctoritie when men are dead. For it is yet of no value, as long as he that maketh the Testamente is alyue. For which cause also, neyther the first Testamente was ordeyned without blood. For when Moyses had declared all the commaundementes to all the people, accordyng to the lawe, he toke the blood of Calues, and of Goates, with water & purple woll and Ilope, and sprinckled both the booke and all the people, saying: This is the blood of the Testamente, which God hath appoynted vnto you. Moreouer, he sprinckled the Tabernacle with blood also, and all the ministeryng vessels. And almost all thynges are by the law purged with blood, and without shedding of blood is no remission. It is nede then, that the similitudes of heauenlye thynges be purified with suche thynges, but that the heauenly thyngs them selues be purified with better sacrifices then are those.

Wednesday next

those. For Christe is not entred into the holpe places that are made with handes (whiche are similitudes of true thynges) but is entred into very heauen, for to appeare nowe in the syght of God for vs, not to offer hymselfe often, as the hygh Prieste entreth into the holpe place euery yere with straunge blond, for then muste he haue often suffred sence the worlde began. But nowe in the ende of the world, hath he appeared once to put sinne to flyght, by the offering vp of hym selfe. And as it is appoynted vnto all men, that they shall once dye, and then cometh the iugement: Euen so Christ was once offered to take away the sinnes of many, and vnto them that loke for him, shall he appeare agayne without sinne, vnto saluation.

¶ The Gospell.

Luk. xxiij **T**HE feast of sweete breade dwel-
nygh, whiche is called Easter, and
the hyghe Priestes and Scribes
sought howe they myght kyll hym, for
they feared the people. Then entred Sa-
than into Judas, whose surname was Is-
cariot, whiche was of the number of the
twelue, and he went his waye, and com-
moned

before Easter.

moned with the hygh Priestes and officers, howe he myght betraye hym vnto them. And they were glad, and promised to geue hym money. And he consented, and sought oportunitie to betray him vnto the when the people were away. Then came the day of swete breade, when of necessity the Passeouer must be offered. And he sent Peter and John, saying: Gos and prepare vs the Passeouer, that we maye eat. They sayde vnto hym: Where wylt thou that we prepare. And he sayde vnto them: Beholde, when ye enter into the Citie, there shal a man meete you, bearing a pitcher of water, hym folowe into the same house that he entreth in, and ye shall say vnto the good man of the house: The Maister saith vnto thee, where is the ghest Chaumber where I shall eat the Passeouer with my disciples: And he shall shew you a greate parlour paved, there make redy. And they went, and founde as he had sayde vnto them, and they made redye the Passeouer. And when the houre was come, he sat downe, and the twelue Apostles with hym. And he sayde vnto the: I haue inwardly desired to eat this
Passeouer

Wednesday next

Passeouer with you befoze that I suffer.
For I say vnto you, hencefoorth wyl I not
eate of it any moze, vntyll it be fulfilled in
the kingdome of God. And he toke the cup
and gaue thanks, and sayde: Take this
and deuide it among you. For I say vnto
you, I wyl not drinke of the fruite of this
vine, vntyll the kyngdome of God come.
And he toke breade, & when he had geuen
thanks, he brake it, and gaue vnto them,
saying: This is my body whiche is geuen
foz you, this do in the remembraunce of
me. Lykelwylse also when he had supped, he
toke the cup, saying: This cup is the new
Testament in my bloud, which is shed foz
you. Yet beholde, the hande of hym that
betrayeth me, is with me on the Table.
And truly the sonne of man goeth as it
is appoynted: But wo vnto that man by
whom he is betrayed. And they began to
enquire among them selues, whiche of
them it was that shoulde do it. And there
was a stryfe among them, which of them
shoulde seme to be the greatest. And he said
vnto them: The kinges of nations raigne
ouer them, and they that haue authoritie
vppon them, are called gracious, but ye
shall

before Easter.

shall not so be. But he that is greatest among you, shall be as the yonger, & he that is chiefe, shall be as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is it not he that sitteth at meate? But I am among you, as he that ministreth. Ye are they whiche haue bydden with me in my temptations. And I appoynt vnto you a kyngdome, as my father hath appoynted to me, that ye maye eate and drynke at my table in my kyngdome, and sit on seates iudgyng the twelue Tribes of Israell. And the Lorde sayde, Simon, Simon, beholde, Sathan hath desired to sytt you, as it were wheat, but I haue prayed for thee that thy fayth fayle not. And when thou art conuerted, strength thy brethren. And he sayde vnto him: Lorde, I am redy to go with thee into prison, and to death. And he sayde: I tell thee Peter, the Cocke shall not crowe this day, tyll thou haue denyed thysse that thou knowest me. And he said vnto them: When I sente you without wallet and scrip, and shoes, lacked ye any thyng? And they sayde, no. Then sayd he vnto them: But nowe he that hath a wallet, let hym take
take

Wednesday next

take it vp, and likewise his scrippe, and he that hath no sworde, let hym sell his coate and bye one. For I say vnto you, that yet the same whiche is written muste be performed in me: Euen among the wicked was he reputed. For those thynges which are written of me haue an ende. And they sayde: Lorde, beholde here are two swordes. And he said vnto them: It is enough. And he came out, and went (as he was wont) to mount Oliuet. And the disciples folowed hym, and when he came to the place, he said vnto them: Pray lest ye fall into temptation. And he gatte him selfe from them about a stones cast, and kneeled downe, and prayed saying: Father if thou wilt, remoue this cup from me, neuertheless, not my wyll, but thine be fulfilled. And there appeared an Angell vnto hym from heauen, comfortyng hym. And he was in an agony, & prayed the longer, and his sweat was like droppes of bloud, tricklyng downe to the grounde. And when he arose from prayer, and was come to his disciples, he found them sleping for heauyness, and he said vnto them: Why slepe ye? Kysse and praye, lest ye fall into temptation.

before Easter.

on. Whyle he yet spake, beholde there came a company, and he that was called Judas, one of the twelue, went before them; and pressed nygh vnto Iesus to kysse hym. But Iesus sayde vnto hym: Judas betrayest thou the sonne of man with a kysse? When they whiche were about hym sawe what woulde folowe, they sayd vnto hym: Lord shall we smyte with the sworde? And one of them smote a seruant of the hygh Priestes, and stroke of his ryght eare. Iesus answered and sayde: Suffer ye thus farre forth. And when he touched his eare, he healed hym. Then Iesus sayd vnto the hygh Priestes and rulers of the Temple, and the Elders whiche were come to hym: Ye be come out as vnto a thiefe, with swordes and stauers. When I was dayly with you in the Temple, ye stretched forth no handes agaynste me: But this is euen your very houre, and the power of darkenesse. Then toke they hym, and ledde hym, and brought hym to the hygh Priestes house: But Peter folowed a farre of. And when they hadde kindled a fyre in the middes of the palace, and were set downe together,
Peter

Wednesday next

Peter also sat downe among them. But when one of the wenches behelde hym, as he sat by the fyre (and looked vpon hym) she sayde: This same felowe was also with hym. And he denyed him, saying: Woman, I knowe hym not. And after a litle whyle another saue hym, and sayde: Thou art also of them. And Peter sayde: Man, I am not. And about the space of an houre after, another affirmed, saying: Merely this felowe was with hym also, for he is of Galile. And Peter sayd: Man, I wote not what thou sayest. And immediately whyle he yet spake, the cocke crew. And the Lorde turned backe and looked vpon Peter. And Peter remembred the worde of the Lorde, howe he had sayd vnto hym: Before the Cocke crowe, thou shalt denye me thryse. And Peter went out and wept bitterly. And the men that toke Iesus, mocked hym, and smote hym. And when they had blindfolded him, they stroke him on the face, and asked him, saying: A rede, who is he that smote thee? And many other thinges dispitefully sayd they agaynste hym. And as soon as it was day, the Elders of the people, and the high Priestes

Wednesday before Easter.

Priestes and Scribes, came together, and led him into theyr counsaile, saying: Art thou very Chyist? Tell vs. And he sayde vnto them: If I tell you, ye wyl not beleue me, and yf I aske you, you wyl not aunswere, nor let me go: Hereafter shall the sonne of man sit on the right hande of the power of God. When sayde they all: Art thou then the sonne of God? He sayde: Ye say that I am. And they sayde: What nede we of any further wytnesse: For we our selues haue harde of his owne mouth.

Thursday next before Easter.

¶ The Epistle.

This I warne you of, and commend not, that ye come not together after a better maner, but after a worse. For fyrst of all, when ye come together in the congregation, I heare that there is dissention among you, and I partly beleue it. For there must be sectes amonge you, that they whiche are perfect among you, may be knowe. When ye come together therefore into one place, the Lordes Supper can not be eaten, for euery man begynneth afoze to eate his owne supper. And one is hungry, and ano-

ther

(i)

Thursday next

ther is drunken. Haue ye not houses to
eate and drinke in? Despise ye the congrega-
tion of God, and shame them that haue
not? What shall I say vnto you? Shall I
prayse you? In this I prayse you not.
That which I deliuered vnto you, I recei-
ued of the Lorde. For the Lorde Iesu, the
same night in which he was betrayed, toke
bread, and when he had geuen thanks, he
broke it, and said: Take ye and eate, this
is my body, which is broken for you. This
do ye in the remembraunce of me. After
the same maner also, he toke the cuppe
when Supper was done, saying: This
cup is the newe Testament in my blood.
This do as oft as ye drinke it, in remem-
braunce of me. For as often as ye shall
eate this bread, and drinke of this cuppe,
ye shal shew the Lordes death tyl he come.
Wherefore, whosoener shall eate of this
bread, and drinke of this cuppe of the Lord
vnworthly, shalbe gyltie of the body and
bloud of the Lorde. But let a man exa-
mine himselfe, and so let hym eate of the
bread, and drynke of the cup. For he that
eateth and drynketh vnworthely, eateth
and drinketh his owne dampnation, be-
cause

before Easter.

cause he maketh no difference of the lordes body. For this cause many are weake and sicke among you, and many slepe. For yf we had iudged our selues, we shoulde not haue ben iudged. But when we are iudged of the Lord, we are chastened, that we should not be dampned with the worlde. Wherefore my brethren, when ye come together to eate, tary one for another. If any man hunger, let hym eate at home, that ye come not together vnto condemnation. Other thynges wyll I set in order when I come.

¶ The Gospell.

The whole multitude of them arose and led him vnto Pilate. And they began to accuse him saying: We founde this felowe peruertering the people, and forbidding to pay tribute to Ceasar, saying that he is Christ a kyng. And Pilate apposed hym, saying: Art thou the kyng of the Iewes? He answered hym, and sayde: Thou sayest it. Then saide Pilate to the high Priestes, and to the people: I fynde no fault in this man. And they were the more fierce, saying: He moueth the people, teachyng throughout
¶ (ij) al

Luk. xxij

Thursday next

at Iury, and began at Galile, euen to this place. When Pylate harde mention of Galile, he asked whether the man were of Galile. And assone as he knew that he belonged vnto Herodes iurisdiction, he sent him to Herode, whiche was also at Ierusalem at that time. And when Herode saw Iesus, he was exceedingly glad, for he was desirous to see hym of a long season, because he had harde many thinges of hym, and he trusted to haue sene some miracles done by hym. Then he questioned with him many wordes, but he answered him nothyng. The high Priestes and Scribes stood forth and accused him straitly. And Herode with his men of warre despised hym. And when he had mocked hym, he arrayed hym in whyte clothynge, and sent hym agayne to Pilate. And the same day Pilate and Herode were made frendes together, for before they were at variaunce. And Pilate called together the hygh Priestes, and the rulers, and the people, and said vnto them: We haue brought this man vnto me, as one that peruerteth the people, and behold I examine him before you, and finde no fault in this man of those thinges

before Easter.

things wherof ye accuse him, no, no: yet
Herode. For I sent you vnto him, and lo
nothyng worthy of death is done vnto
him. I wyll therefore chasten him, and let
him louse. For of necessitie he must haue
let one louse to them at that feast. And all
the people cryed at once, saying: awaye
with him and deliuer vs barrabas (which
for a certayne insurrection made in the ci-
tie, and for a murther, was cast into pry-
son.) Pilate spake againe vnto them, wil-
ling to let Iesus louse. But they cried, say-
ing: Crucifie him, crucifie hym. He sayde
vnto them the thyrde tyme: what euyll
hath he done: I finde no cause of death in
him, I will therefore chasten hym, and let
him go. And they cried with loude voyces,
requiring that he might be crucified. And
the voyces of them and of the hygh Prie-
stes preuailed. And Pilate gaue sentence,
that it should be as they required, and he
let louse vnto them him that for insurrecti-
on & murther was cast into pryson, whom
they had desired. And he deliuered to them
Iesus, to do with him what they woulde.
And as they ledde him away, they caught
one Simon of Cyrene, comming out of the
felde,

Thursday next

field, and on him layde they the crosse, that he might beare it after Iesus. And there folowed him a great company of people, and of women, whiche bewayled and lamented him. But Iesus turned backe vnto them and sayd: ye daughters of Hierusalem, wepe not for me, but wepe for your selues and for your chyldren. For beholde, the dayes wyl come, in the whiche they shall say: Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begyn to saye to the mountaynes, fall on vs, and to the hylles, couer vs. For yf they do this in a greene tree, what shalbe done in the dry? And there were two euyl doers led with hym to be slayne. And after that they were come to the place (whiche is called Caluary) there thei crucified him, and the euyl doers, one on the right hand, and the other on the left. Then said Iesus: Father forgeue them, for they wote not what they do. And they parted his rayment, and cast lottes, and the people stode and behelde. And the rulers mocked hym with them, saying: He saued other men, let him saue him selfe yf he be very Christ the

before Easter.

the chosen of God. The Souldiours also mocked him, and came and offered him Vi-
negar, and sayde: If thou be the kyng of
Jewes, saue thy selfe. And a superscription
was wyrtten ouer hym with letters of
Greke and Latine, and Hebrew: This
is the kyng of the Jewes. And one of the
euill doers whiche were hanged, rayled
on hym, saying: If thou be Chryst, saue
thy selfe and vs. But the other aunswere-
d and rebuked him, saying: Fearest thou
not God, seying thou arte in the same
dampnation: We are ryghteously puny-
shed, for we receyue accordyng to oure
dedes: but this man hath done nothyng
amysse. And he sayde vnto Jesus: Lorde,
remember me when thou comdest into
thy kyngdome. And Jesus sayd vnto him:
Verely I say vnto thee, to day shalt thou
be with me in Paradise. And it was about
the syrt houre, and there was darkenelle
ouer all the earth, vntyll the ninth houre,
and the Sunne was darkened, and the
bayle of the Temple dyd rent even thro-
rowe the middell. And when Jesus had
cryed with a loude voyce, he sayde: father
into thy hands I commend my spirit. And

Thursday next

When he thus had sayde, he gaue vp th
ghost. When the Centurion sawe what
had happened, he glorified God, saying, be
rely, this was a ryghteous man. And all
the people that came together to that
sight, and saw the thinges which had hap
pened, smote theyr brestes and retourned.
And al his acquaintaunce and the women
that folowed hym from Galile, stode a
farre of, beholding these thinges. And be
holde, there was a man named Joseph, a
counsaylour, and he was a good man and
a iust: the same had not consented to the
counsayle and dede of them, whiche was
of Aramathia a Citie of the Iewes, which
same also wayted for the kingdome of god:
he went vnto Pilate, and begged the body
of Iesus, and toke it downe, and wrapped
it in a linnen cloth, and layde it in a Se
pulchre that was hewen in stone, wherein
neuer man befoze had ben layde. And that
day was the preparyng of the Sabbath,
and the Sabbath drewe on. The women
that folowed after, whiche had come with
hym from Galile, behelde the Sepulchre,
and howe his body was layde. And they
retourned and prepared sweete odours
and

On good Fryday.

and oymntmentes. But rested on the Sab-
both daye, accordyng to the commaundes-
ment.

On good Fryday.

The Collectes.

A Almighty God, we beseeche thee gra-
ciously to beholde this thy famly,
for the which our Lord Jesus Christ
was contented to be betrayed and geuen
vp into the handes of wicked men, and to
suffer death vppon the crosse, who lyueth
and raygneth with thee & the holy ghost,
nowe and ever. &c.

A Almighty and everlasting God, by
whose spirite the whole body of the
Church is gouerned and sanctified,
receaue our supplications and prayers,
whiche we offer befoze thee for all estates
of men, in thy holy congregation, that eue-
ry member of the same in his vocation
and ministry, may truely and godly serue
thee: thzough our Lorde Jesus Christ.

Mercyfull God, who hast made all
men, and hatest nothing that thou
hast made, no: wouldest the death
of a sinner, but rather that he shoulde be
conuerted and lyue: haue mercy vpon all

¶ (v)

Jewes,

On good Fryday.

Jewes, Turkes, Infidels, and Heretikes,
and take from them all ignoraunce, hard-
nesse of hart, and contempt of thy worde,
and so fetche them home blessed Lorde, to
thy flocke, that they may be saued among
the remnaunt of the true Israelites, and
be made one folde vnder one Shepheard,
Jesus Christ our Lorde: who lyueth and
raigneth, &c.

¶ The Epistle.

Hebze. x.

The law (which hath but a shadowe
of good thynges to come, and not
the very fashion of thinges them-
selues) can neuer with those sacrifices,
whiche they offer yere by yere continual-
lye, make the commers therunto perfect.
For would not then those sacrifices haue
ceased to haue bene offred, because that
the offerers once purged, shoulde haue
had no more conscience of sinnes? Neuer-
thelesse, in those sacrifices is there mention
made of sinnes euery yere. For the bloud
of Oxen and Goates, can not take away
sinnes. Wherefore, when he commeth in-
to the worlde, he sayeth: Sacrifice and
offeryng thou wouldest not haue, but a
body

On good Fryday.

bodpe haste thou ordayned me. Burnt
offringes also for sinne haste thou not al-
lowed. Then sayde I, lo, I am here. In the
beginning of the booke it is written of me,
that I should do thy wyll, O God. Aboue,
when he sayeth : sacrifice and offeryng,
and burnt sacrifices, and sinne offerynges
thou wouldest not haue, neither haste thou
allowed them (whiche yet are offred by
the lawe) then sayde he : Lo, I am here
to do thy wyll, O God. He taketh away
the first to establish the later, by the which
wyll, we are made holy, euen by the offe-
ryng of the bodpe of Iesu Christ once for
all. And euery Priest is ready dayly mi-
nisteryng and offryng oftentimes one ma-
ner of oblation, whiche can neuer take
away sinnes. But this man after he hath
offred one sacrifice for sinnes, is set downe
for euer on the ryght hande of God, and
from hencefoorth taryeth tyll his foes be
made his footestoolle. For with one offe-
ryng hath he made perfect for euer, them
that are sanctified. The holy ghost hym-
selfe also beareth vs recorde, euen when
he tolde before : This is the Testament
that I wyll make vnto them. After
those

On good Fryday.

those dayes (sayeth the Lorde) I wyll put my lawes in theyr hartes, and in theyr myndes wyll I wyte them, and theyr synnes and iniquities will I remember no more. And where remission of these thinges is, there is no more offering for synnes. Seyng therefore brethren that by the meanes of the bloud of Iesu, we haue libertie to enter into the holy place by the newe and liuing way, whiche he hath prepared for vs through the bayle (that is to say) by his fleshe: and seying also that we haue an hye Priest, whiche is ruler ouer the house of God, let vs drawe nygh with a true hart in a sure sayth, sprinkled in our hartes from an euill conscience, and washed in our bodyes with pure water. Let vs kepe the profession of our hope without wauering (for he is saythfull that promysed) and let vs consider one another, to the intent that we maye prouoke vnto loue, and to good woorkes, not forsakyng the felowship that we haue amonge our selues, as the maner of some is: but let vs exhort one another, and that so muche the more, because ye see that the day draweth nygh.

The

On good Fryday.

Of the Gospell.

When Iesus had spoken these wordes, he went forth with his Disciples ouer the broke Cedron, where was a garden, into the whiche he then entered with his Disciples. Judas whiche also betrayed him, knew the place, for Iesus oft times resorted thither with his Disciples. Judas then (after he had receaued a bande of men, and ministers of the high Priestes and Phariseys) came thither with lanternes and fyrebrandes, and weapons. And Iesus knowyng all thynges that shoulde come on him, went forth and sayde vnto them: Whom seke ye? They answered him: Iesus of Nazareth. Iesus said vnto them, I am he. Judas also which betrayed him stode with them. Allone then as he had sayd vnto them, I am he, they went backward and fell to the ground. Then asked he them agayne: Whom seke ye? They sayde, Iesus of Nazareth. Iesus answered: I haue tolde you that I am he, yf ye seke me therfore let these go theyr way, that the saying might be fulfilled whiche he spake: Of them which thou gauest me, haue I not lost one. Then Simon

On good Fryday.

mon Peter hauing a sworde, drew it, and smote the hygh Priestes seruaunt, and cut of his ryght eare. The seruauntes name was Malcus. Therfore sayeth Jesus vnto Peter, put vp thy sword into the sheath, Shall I not drinke of the cuppe whiche my father hath geuen me? Then the company and the Captaine, and the ministers of the Iewes toke Jesus and bounde hym, and led hym away to Annas fyrst; for he was father in lawe to Cayphas, whiche was the high Priest the same yere. Cayphas was he that gaue counsaile to the Iewes, that it was expedient that one man should die for the people. And Simon Peter folowed Jesus, and so dyd another Disciple: that Disciple was knowen to the high Priest, and went in with Jesus vnto the pallace of the high Priest. But Peter stode at the doore without. Then went out that other Disciple (whiche was knowen to the high Priest) and spake to the damosel that kept the doore, & brought in Peter. Then said the damosel that kept the doore vnto Peter: Art not thou also one of this mans disciples? He said: I am not. The seruauntes and ministers stode there,

On good Fryday.

here, whiche had made a fyre of coles, for
it was colde, and they warmed them sel-
ues. Peter also stode amonge them, and
warmed him selfe. The high Priest then
asked Iesus of his disciples and of his doc-
trine. Iesus answered him: I spake open-
ly in the worlde, I euer taught in the Si-
nagoge and in the temple whyther all the
Iewes haue resorted, and in secreete haue
I sayde nothyng. Why askest thou me?
Aske them which harde me, what I sayde
vnto them. Beholde, they can tell what I
said. When he had thus spoken, one of the
ministers whiche stode by, smote Iesus on
the face, saying: Answerest thou the high
Priest so? Iesus answered him: if I haue
euill spoken, beare wytnesse of the euill:
but if I haue wel spoken, why smitest thou
me? And Annas sent hym bounde vnto
Cayphas the high Priest. Simon Peter
stode and warmed hymselfe. Then sayde
they vnto him: Art not thou also one of
his Disciples? He denyed it and sayde, I
am not. One of the seruauntes of the high
priestes (his Cousin whose eare Peter smote
of) sayde vnto hym: Dyd not I see thee
in the garden with hym? Peter therefore
denyed

On good Fryday.

denyed againe, and immediatly the Cocke
crewe. Then led they Iesus from Cay-
phas into the hall of iudgement: It was
in the morning, and thei themselves went
not into the iudgement hall, least they
shoulde be defiled, but that they myght
eate the Pascheouer. Pilate then went out
to them and said: What accusation bring
you agaynst this man? They answered
and sayde vnto hym: If he were not an
euill doer, we woulde not haue deliuered
him vnto thee. Then sayde Pilate vnto
them: Take ye him, and iudge hym after
your owne lawe. The Iewes therefore
sayde to him: It is not lawfull for vs to
put any man to death, that the wordes of
Iesus might be fulfilled whiche he spake,
signifying what death he should die. Then
Pilate entred into the iudgement hall a-
gaine, and called Iesus, and said vnto him:
Art thou the kyng of the Iewes? Iesus
answered: Sayest thou that of thy selfe,
or did other tell it thee of me? Pilate an-
swered: Am I a Iewe? Whine owne nati-
on and high Priestes haue deliuered thee
vnto me: What haste thou done? Iesus
answered: My kyngdome is not of this
worlde,

On good Fryday.

woulde: If my kyngdome were of this
woulde, then woulde my ministers surely
fght, that I shoulde not be deliuered to the
Jewes: but nowe is my kyngdome not fro
hence. Pilate therfore said vnto hym: Art
thou a kyng then? Jesus answered: Thou
sayest that I am a kyng. For this cause
was I borne, and for this cause came I in-
to the world, that I shoulde beare witnesse
vnto the trueth. And all that are of the
trueth, heare my voyce. Pilate sayde vnto
hym: What thyng is trueth? And when
he had said this, he went out agayne vnto
the Jewes, & saith vnto them: I fynde in
hym no cause at all. We haue a custome
that I shoulde deliuer you one louse at
Easter, wyl ye that I louse vnto you the
kyng of the Jewes? Then cryed they all
agayne, saying: not hym, but Barrabas.
The same Barrabas was a murtherer.
Then Pilate toke Jesus therfore & scour-
ged him, & the souldiers wound a crowne
of thornes, & put it on his head. And they
dyd on hym a purple garment, and came
vnto him & said: Hail king of the Jewes,
& they smote him on the face. Pilate went
forth agayne, & said vnto them: Behold, I
L (i) byng

On good Fryday.

byng hym forth to you, that you may knowe that I fynd no fault in him. Then came Iesus forth wearyng a crowne of thorne, and a robe of purple. And he sayth vnto them: beholde the man. When the Priestes therfore saw him, they cryed, crucifie him, crucifie hym. Pilate saith vnto them: Take ye him and crucifie him, for I find no cause in him. The Iewes answered him: We haue a lawe, and by our law he ought to dye, because he made him selfe the sonne of God. When Pilate hard that saying, he was the more afrayde, & went agayne into the iudgement hall, and saith vnto Iesus: Whence art thou? But Iesus gaue him no aunswere. Then said Pilate vnto hym: Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to louse thee? Iesus answered: Thou couldest haue no power at all against me, except it were geuen thee from aboue. Therfore he that deliuered me vnto thee hath the more sinne, & from thenceforth sought Pilate meanes to louse him. But the Iewes cried, saying: yf thou let hym go, thou art not Cesars friende. For whosoener maketh hym selfe
a kyng,

On good Fryday.

a kyng, is agaynst Ceasar. When Pilate harde that saying, he brought Iesus forth, and sat downe to geue sentence, in a place that is called the pauement, but in the Hebrew tongue Gabbatha. It was the preparyng day of Easter, about the vi. houre. And he saith vnto the Jewes: **Beholpe your king.** They cryed, saying: away with hym, away with hym, crucifie him. Pilate saith vnto them: **Shall I crucifie your kyng?** The hygh priestes answered: **We haue no king but Ceasar.** When deliuered he hym to them to be crucified. And they toke Iesus and led him away. And he bare his crosse, & went forth into a place which is called the place of dead mens skulles; but in Hebrew Golgotha, where they crucified him, and two other with him, on either side one, and Iesus in the myddell. And Pilate wrote a title, and put it vpon the crosse. The wyrtynge was: **Iesus of Nazareth kyng of the Jewes.** This title read manye of the Jewes. For the place where Iesus was crucified, was neare to the Citty. And it was written in Hebrew, Greke, and Latin. Then sayde the hygh priestes of the Jewes to Pilate: **Write me**

On good Fryday.

not kyng of the Iewes, but that he sayde,
I am kyng of the Iewes. Pilate answered:
What I haue wrytten, that I haue
wrytten. Then the souldiours, when they
had crucified Iesus, toke his garmentes,
and made foure partes, to euery souldiour
a part, and also his coate. The coate was
without seame, wrought vppon throught
out. They sayde therefore among them
selues: Let vs not deuide it, but cast lottes
for it who shal haue it, that the Scripture
myght be fulfilled, saying: they haue par-
ted my rayment among them, and for my
coate dyd they cast lottes. And the souldi-
ours did such thinges in dede. There stode
by the crosse of Iesus, his mother, and his
mothers sister, Mary the wyfe of Cleo-
phas, and Mary Magdalene. When Iesus
therefore sawe his mother, and the disciple
whom he loued, standyng, he saith vnto
his mother: Woman beholde thy sonne.
Then sayde he to the disciple: Beholde
thy mother. And from that houre the dis-
ciple toke her for his owne. After these
thynges, Iesus knowyng that all thynges
were now perfourmed, that the Scrip-
ture myght be fulfilled, he saith: I thyste.

On good Fryday.

So there stode a vessell by full of vineger, therfore they filled a sponge with vineger, and wounde it about with flope, and put it to his mouth. Aftone as Jesus then receued of the vineger, he said: it is finished, and bowed his head, & gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodies should not remayne vpon the crosse on the Sabbath day (for that Sabbath daye was an hygh daye) besought Pilate that they legges might be broken, & that they might be taken downe. Then came the souldiours, and brake the legges of the first; and of the other whiche was crucified with hym: But when they came to Jesus, and sawe that he was dead alreedy, they brake not his legges, but one of the souldiours with a speare thrust hym into the side, and forthwith there came out bloud and water. And he that sawe it, bare recoorde, and his recoorde is true. And he knoweth that he saith true, that ye myght beleue also. For these thynges were done, that the Scripture should be fulfilled: ye shall not breake a bone of him. And againe another Scripture saith: They shal loke vpon him

L (iii) whom

On good Fryday.

whom they haue pearced. After this, Joseph of Aramathia (whiche was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he myght take downe the body of Jesus. And Pilat gave him licence. He came therefore, & toke the body of Jesus. And there came also Nicodemus (whiche at the begynnyng came to Jesus by nyght) and brought of mirre and Aloes myngled together about an hundredth pounce wayght. Then toke they the bodye of Jesus, & wounde it in linnen clothes with the odours, as the maner of the Jewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layde. Where layde they Jesus therefore, because of the preparyng of the Sabbath of the Jewes, for the Sepulchre was nygh at hande.

¶ Easter euen.

at the Epistle.

1 Pet. iii.

It is better (yf the wyl of God be so) that ye suffer for well doyng, then for euill doing: forasmuch as Christ hath once suffered for sinnes, the iuste for the vniuste, to bring vs to God, and was kylled

Easter euen.

kylled as pertaynyng to the fleshe, but was quickned in the spirite. In which spirite he also went, and preached to the spirites that were in prison, which sometime had ben disobedient, when the long suffering of GOD was once looked for, in the dayes of Noe, whyle the arke was a preparing: wherein a few, that is to say. viii. soules were saued by the water, lyke as baptisme also now saueth vs: not the puttyng away of the filth of the fleshe, but in that a good conscience consenteth to GOD by the resurrection of Iesus Christ, which is on the ryght hande of GOD, and is gone into heauen, Angels, powers, and myght subdued vnto hym.

The Gospell.

When the euen was come, there Math. 27
came a ryche man of Aramathias
named Ioseph, whiche also was
Iesus Disciple. He went vnto Pilate,
and begged the body of Iesus. Then Pi-
late commaunded the bodye to be deliue-
red. And when Ioseph had taken the bo-
dy, he wrapped it in a cleane linnen cloth,
and layde it in his newe tombe, whiche
he had hewen out euen in the rocke, and
A (iiii) rolled

Easter euen.

rolled a great stone to the doore of the Sepulchre, and departed. And there was Mary Magdalen, and the other Mary sitting ouer agaynst the sepulchre. The next day, that foloweth the day of preparyng, the hye Priestes & Phariseys came together vnto Pilate, saying: Sir, we remember that this deceiuer saide whyle he was yet alyue: After thre dayes I wyll ryle & gayne. Commaunde therefore that the sepulchre be made sure, vntyll the third day, least his disciples come and steale hym away, and saye vnto the people, he is risen from the dead, and the laste errour shalbe worse then the first. Pilat sayd vnto them: Ye haue a watche, go your waye, make it as sure as you can. So they went & made the Sepulchre sure with the watchmen, and sealed the stone.

¶ Easter day.

¶ At Mornyng prayer, in steede of the psalme,
O come let vs, &c. These Anthemes shalbe song
or sayde.

Lhrist rylsyng agayne from the dead,
nowe dyeth not. Death from hence
forth hath no power vpon hym. For
in that he dyed, he dyed but once to put a
way

Easter day.

may sinne, but in that he lyueth, he lyueth
vnto God. And so lykelwyse, count your
seines dead vnto sinne, but lyuyng vnto
God in Christ Iesus our Lorde.

Christ is rysen agayne, the first frui-
tes of them that slepe. For seying
that by man came death, by mā also
commeth the resurrection of the dead. For
as by Adam all men do dye, so by Christ
all men shalbe restored to lyfe.

The Collect.

Almyghtie God, which through thy on-
ly begotten sonne Iesus Christe, hast
ouercome death, and opened to vs the gate
of euerlastyng lyfe: we humblye beseeche
thee, that as by thy speciall grace preuen-
ting vs, thou dost put in our myndes good
desires: so by thy continual helpe we may
bryng the same to good effecte: Through
Iesus Christ our Lorde, who lyueth. &c.

The Epistle.

If ye be rysen agayne with Colos. iiii.
Christe, seke those thynges
whiche are aboue, where
Christe sitteth on the ryght
hande of God. Set your af-
fection on heauenly thynges, and not on
earthly

Easter day.

earthly thynges. For ye are dead, & your lyfe is hyd with Christ in God. Whensoeuer Christ (which is our lyfe) shall shewe him selfe, then shall ye also appeare with him in glory. Fortifie therfore your earthly membris, fornication, uncleannesse, vnnaturall lust, euyl concupiscence, and couetousnes, which is worshipping of idols, for which thynges sake, the wrath of God bleseth to come on the children of vnbeliefe, among whom ye walked sometyme when ye lyued in them.

The Gospell.

John. xx.



THE firste daye of the Sabbathes came Mary Magdalene early (when it was yet dark) vnto the Sepulchre, and saue the stone taken away from the graue. Then she ran, and came to Simon Peter, and to the other disciple whom Iesus loued, and saith vnto them: They haue taken away the Lorde out of the graue, and we cannot tel where they haue layde hym. Peter therfore went forth, and that other disciple, and came vnto the Sepulchre. They ran both together, and that other disciple dyd outrunne Peter,

Easter day..

Peter, and came first to the Sepulchre. And when he had stooped downe, he sawe the linnen clothes lying, yet went he not in. Then came Simon Peter folowynge hym, and went into the Sepulchre, & sawe the linnen clothes lye, and the napkin that was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the Sepulchre, and he sawe and beleued. For as yet they knewe not the Scripture, that he should rise agayne from death. Then the disciples went alwaye agayne to theyr owne home.

¶ Munday in Easter weke.

¶ The Collect.

Almightie God, which through thy only begotten sonne Iesus Christe hast overcome death, and opened vnto vs the gate of everlastyng lyfe: We humbly beseech thee, that as by thy speciall grace preventing vs, thou doest put in our myndes good desires: so by thy continuall helpe, we maye bring the same to good effecte, through Iesus Christ our Lord, who lyueth and raigneth. &c.

¶ The

Sunday in Easter weke.

The Epistle.

Actes. 7.

Peter opened his mouth & sayd: Of a truth I perceiue that there is no respecte of persons with God, but in all people, he that feareth hym, and worketh ryghteousnes, is accepted with hym. We knowe the preaching that God sent vnto the chyldren of Israel, preaching peace by Iesus Christ, which is Lord ouer all thynges, whiche preaching was publyshed throughout all Iury (and began in Galile, after the baptisme which Iohn preached) holwe God annoynted Iesus of Nazareth with the holy ghoſte, and with power. Whiche Iesus went about doing good, and healyng all that were oppressed of the deuyll, for GOD was with him. And we are witnesses of all thynges which he did in the land of the Iewes and at Hierusalem, whomin they ſlew & hanged on tree. Him God rayſed vp the third day, and ſhewed him openly, not to all the people, but to vs witnesses (chosen before of God ſo) the ſame entent) which did eate & drinke with him after he roſe from death. And he commaunded vs to preache vnto the
the

Sunday in Easter weeke.

the people, & to testifie that it is he whiche was ordeined of God to be the iudge of the quicke and the dead. To hym geue all the prophetes witnes, that thzough his name whosoener beleueth in hym shall receiue remission of sinnes.

The Gospell.

Behold, two of the disciples went that same daye to a towne called Emaus, which was from Hierusalem about threescore furlonges, and they talked together of al the thynges that had happened. And it chaunced whyle they communed together and reasoned, Jesus him selfe drewe nere, and went with them. But their eyes were holden that they should not knowe hym. And he sayd vnto them: What maner of communications are these, that ye haue one to another as ye walke, and are sad: And thone of them (whose name was Cleophas) answered and said vnto him: Art thou only a stranger in Hierusalem, and hast not knowen the thynges whiche haue chaunced there in these dayes: He said vnto them: What thynges: And they sayde vnto hym: Of
Jesus

Luk. 24.

Sunday in Easter weke.

Jesus of Nazareth, which was a prophete,
myghtie in dede & worde befoze God; and
all the people, and howe the hygh priestes
& our rulers deliuered hym to be condemne
ned to death, & haue crucified him. But we
trusted that it hadde ben he which shoulde
haue redeemed Israell. And as touchyng
all these thinges, to day is euen the thyrde
day that they were done. Wea and certain
women also of our companye, made vs as
stonyed, which came early vnto the sepul
chre and founde not his bodye, and came
saying that they had sene a vision of An
gels, which sayde that he was alpyue. And
certayne of them whiche were with vs,
went to the sepulchre, and founde it euen
so as the women had saide, but hym they
saw not. And he said vnto them, O folles
& slowe of hart, to beleue all that the pro
phetes haue spoken. Dought not Chryst to
haue suffred these thynges, & to enter into
his gloxye? And he began at Moyses, & at the
prophetes, and interpyeted vnto them in at
Scriptures whiche were wrytten of hym.
And they dremigh vnto the towne whiche
thei went vnto, and he made as though he
would haue gone further. And they come
strayned

Sunday in Easter weke.

Crayned him, saying: Abide with vs, for it draweth towarde nyght, and the day is farre passed. And he went in to tary with them. And it came to passe, as he satte at meate with them, he toke bzeade, & blessed it, and brake, and gaue to them. And their eyes were opened, and they knew him, and he vanished out of theyr sight. And they sayde betwene them selues: Dyd not our hartes burne within vs, whyle he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, & returned to Jerusalem, and found the eleuen gathered together, & them that were with them, saying: The lord is risen in dede, and hath appeared to Simon. And they tolde what thynges were done in the way, and howe they knewe hym in breaking of bzeade.

Tuesday in Easter weke.

The Collect.

A Almighty father, which hast geuen thy only sonne to dye for our sinnes, and to ryse againe for our iustification, graunt vs so to put awaye the leauen of malice and wickednes, that we may alwaye serue thee in purenes of liuing & truethe, through Iesus Christ our Lorde.

Tuesday in Easter weke.

The Epistle.

Act. xiii.



Ye men and brethren, chyl-
dren of the generation of
Abraham, and whosoever
among you feareth God, to
you is this worde of saluati-
on sent. For the inhabiteres of Ierusalem,
and theyr rulers, because they knewe him
not, nor yet the voyces of the Prophetes,
which are read euery Sabboth day, they
haue fulfilled them in condemnynge him.
And when they founde no cause of death
in him, yet desired they Pilate to kyl him.
And when they had fulfilled all that were
written of him, they toke him downe from
the tree, and put hym in a sepulchre. But
God rayled hym agayne from death the
thirde daye, and he was sene many dayes
of them which went with him from Gal-
le to Hierusalem, which are witneses vn-
to the people. And we declare vnto you,
howe that the promise whiche was made
vnto the fathers, God hath fulfilled vnto
theyr chyl dren, euen vnto vs, in that he
raised vp Iesus agayne, euen as it is writ-
ten in the seconde Psalm: Thou art my
sonne, this day haue I begotten thee. As
concern

Tuesday in Easter weke.

concernyng that he raysed hym vp from death, nowe no more to retourne to corruption, he said on this wyse: the holy promises made to David, wyl I geue faythfully vnto you. Wherfore he saieth also in an other place: thou shalt not suffer thyne holy to see corruption. For David (after that he had in his tyme fulfilled the wyl of God) fell on slepe, & was laide vnto his fathers, and sawe corruption. But he whō God raysed agayne, saw no corruption.

Be it knowen vnto you therfore ye men and bryethren, that throught this man is preached vnto you forgeuenesse of synnes, and that by him, all that beleue, are iustified from all thinges, from whiche ye could not be iustified by the law of Moyses. Beware therfore, least that fall on you, which is spoken of in the Prophetes: Beholde, ye despisers, and wonder, and peryshe ye. For I do a worke in your dayes, which ye shall not beleue, though a man declare it vnto you.

O The Gospell.

Iesus stode in the myddest of his Disciples, and sayde vnto them: Peace be vnto you: It is I, feare not. But they

Luk. 24.

Tuesday in Easter weeke.

they were abashed and afraide, and supposed that they had sene a spirite. And he said vnto them: why are ye troubled, and why do thoughtes arise in your hartes? Beholde my handes and my feete, that it is euen I my selfe. Handle me and sec, for a spirite hath no fleshe and bones, as ye see me haue. And when he had thus spoken, he shewed them his handes and his fete. And whyle they yet beleued not for ioye, and wondred, he sayd vnto them: haue ye here any meate? And they offred him a peece of a broyled fishe, and of an hony combe. And he toke it, and did eate befoze them. And he sayde vnto them: These are the wordes whiche I spake vnto you, while I was yet with you, that all muste nedes be fulfilled whiche were written of me in the lawe of Moyses, and in the Prophetes, and in the Psalmes. Then opened he theyr wittes, that they myght vnderstande the Scriptures, and sayde vnto them: Thus it is written, and thus it behoued Christe to suffer, and to ryse agayne from death the thirde day, and that repentance and remission of sinnes, shoulde be preached in his name amonge all nations, and muste
be

The fyrst Sunday after Easter.

beginne at Ierusalem. And ye are witnesses of these thinges.

The first Sunday after Easter.

¶ The Collect.

Almightie God. &c. (As at the Communion on Easter day.)

¶ The Epistle.

All that is borne of GOD, overcometh the world. And this is the victory that overcometh the worlde, even our fayth. Who is he that overcometh the world, but he that beleueth that Iesus is the Sonne of God? This Iesus Christe is he that came by water, and bloud, not by water onely, but by water and bloud. And it is the spirite that beareth witnesse, because the spirite is trueth. For there are thre whiche beare recorde in heauen: the father, the worde, and the holy ghoſt, and theſe thre are one. And there are thre whiche beare recorde in earth: the spirite, and water, and bloud, and theſe thre are one. If we receaue the witnesse of men, the witnesse of God is greater. For this is the witnesse of God that

1. Ioh. v.

The fyrst Sunday.

that is greater, whiche he testified of his sonne. He that beleueth on the sonne of God, hath the witnes in him selfe. He that beleueth not God, hath made hym a lyer, because he beleueth not the recorde that God gaue of his sonne. And this is the recorde, howe that God hath geuen vnto vs eternall lyfe, and this lyfe is in his sonne. He that hath the sonne, hath lyfe, and he that hath not the sonne of God, hath not lyfe.

The Gospell.

John. xx.

The same day at nyght, which was the first day of the Sabbothes, whē the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus and stode in the middell, and saide vnto them: peace be vnto you. And when he had so sayde, he shewed vnto them his handes and his syde. Then were the Disciples glad when they sawe the Lorde. Then sayd Iesus to them agayne, peace be vnto you. As my father sent me, euen so send I you also. And when he had sayde these wordes, he breathed on them, and saide vnto them: Receaue ye the holy ghoſt. Whoso euer ſinnes ye re-
mit,

after Easter.

mit, they are remitted vnto them, and whoso euers sinnes ye retayne, they are retayned.

The seconde Sunday after Easter.

¶ The Collect.

Al mightie God, which hast geuen thine only sonne, to be vnto vs both a Sacrifice for sinne, and also an ensample of godly lyfe: geue vs the grace that we maye alwayes moste thankefully receaue that his inestimable benefite, and also dayly endeavour our selues to folow the blessed stepes of his most holy life.

¶ The Epistle.

This is thanke worthy, yf a man for conscience towarde God endure grieve, and suffer wronge vnderdeserued. For what prayse is it, if when ye be buffeted for your faultes, ye take it patiently: But and yf when ye do well ye suffer wronge and take it patiently, then is there thanke with God. For hereunto verely were ye called. For Christ also suffered for vs, leauyng vs an example that we should folowe his steps, which dyd no sinne, neyther was there guyle found in his mouth. Which when he was reuiled,

1. Pet. 2.

The.ii.Sunday

reuiled, reuiled not agayne, when he suffered, he threated not, but committed the vengeance to him that iudgeth ryghteously. Whiche his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue vnto ryghteousnes. By whose stripes ye were healed. For ye were as shepe going astray, but are now turned vnto the shepheard and bishop of your soules.

¶ The Gospell.

John. x.

Ihrist sayde to his Disciples: I am the good shephearde. A good shephearde geueth his lyfe for the shepe. An hyred seruaunt, and he whiche is not the shepheard (neyther the shepe are his owne) seeth the wolfe commyng, and leaueth the shepe and fleeth, and the wolfe catcheth and scattereth the shepe. The hyred seruaunt fleeth, because he is an hyred seruaunt, and careth not for the shepe. I am the good shephearde and knowe my shepe, and am known of mine. As my father knoweth me, enen so know I also my father. And I geue my lyfe for the shepe. And other shepe I haue whiche are not of this folde, them also muste I bynge, and they

after Easter.

they shal heare my voyce, and there shal be
one folde, and one shepheard.

The.iii Sunday after Easter.

¶ The Collect.

A Almighty God, whiche shewest to all
men that be in error, the lyght of thy
trueth, to the entent that they maye re-
tourne into the waye of ryghtcousnesse:
graunt vnto al them that be admitted in-
to the felowship of Chyistes religion, that
they maye eschewe those thynges that be
contrary to their profession, and folowe all
suche thynges as be agreable to the same,
through our Lorde Iesus Chyist.

¶ The Epistle.

Dearely beloued, I beseeche you as *1. Pet. ij.*
straungers and Pilgrimes, abstaine
from fleshely lustes, whiche fight
agaynst the soule, and see that ye haue ho-
nest conuersation amonge the Gentyles,
that where as they backbite you as euill
doers, they maye see your good workes,
and prayse God in the day of visitation.
Submit your selues therfore euery man
for the Lordes sake, whether it be vnto
the kynge, as vnto the chiefe head, ey-
ther vnto rulers, as vnto them that are
sent

The.iii.Sunday

sent of him for the punishment of euill doers, but for the laude of them that do well. For so is the wyll of God, that with well doynge ye may stoppe the mouthes of foolyshe and ignoraunt men, as free, and not as hauing the libertie for a cloke of maliciousnes, but euen as the seruauntes of God. Honour all men, loue brotherly fellowship, feare God, honour the king.

The Gospell.

Joh. xvi.

Iesus sayde to his Disciples : after a whyle ye shall not see me, and again after a whyle ye shall see me : for I go to the Father. Then sayde some of his Disciples betwene them selues : what is this that he sayeth vnto vs : After a whyle ye shall not see me, and again after a whyle ye shall see me, and that I go to the father : They sayde therefore, what is this that he saith after a while : We can not tell what he saith. Iesus perceiued that they would aske him, and sayde vnto them : ye inquire of this betwene your selues, because I sayd : after a while ye shall not see me, and againe after a whyle ye shall see me. Verely, verely, I say vnto you : ye shall wepe and lament, but contrarywyle the worlde shall

after Easter.

shall reioyce. Ye shall sorowe, but your sorrow shall be turned to ioy. A woman when she trauayleth hath sorowe, because her houre is come. But as soon as she is deliuered of the chylde, she remembreth no more the anguysh, for ioy that a man is borne into the world. And ye now there fore haue sorowe, but I wil se you againe, and your hartes shall reioyce, and your ioy shall no man take from you.

The .iiii. Sunday after Easter.

¶ The Collect.

A Almighty God, whiche doest make the mindes of all faithfull men, to be of one wil, graunt vnto thy people, that thei may loue the thing which thou commaundest, and desyre that which thou doest promyse, that amonge the sundye and manyfolde chaunges of the world, our hartes maye surely there be fixed, where as true ioyes are to be founde: through Chryst oure Lorde. Amen.

¶ The Epistle.

Every good gyfte, and every perfect gyfte is from aboue, and commeth downe from the father of lyghtes, with whom is no variablenesse, neyther shadowe

James. i.

The. liij. Sunday

shadowe of chaunge. Of his owne wyll
begat he vs with the woꝛde of trueth, that
we shoulde be the first frutes of his crea-
tures. Wherefoꝛe deare bꝛethꝛen, let euery
man be swyft to heare, slowe to speake,
slow to wꝛath. Foꝛ the wꝛath of man woꝛ-
keth not that whiche is ryghteous befoꝛe
God. Wherefoꝛe lay apart all fylthynes, &
superfluitie of maliciousnes, and receyue
with mekenes the woꝛd that is graffed in
you, which is hable to saue your soules.

¶ The Gospell.

John. xvi

Iesus sayd vnto his Disciples, now
I go my way to hym that sent me,
and none of you asketh me whyther
I go: but because I haue said such thinges
vnto you, your hartes are full of sorowe.
Neuerthelesse, I tell you the trueth, it is
expedient foꝛ you, that I go away: foꝛ if I
go not away, that comforter will not come
vnto you. But yf I departe, I wyll sende
him vnto you. And when he is come, he
wyll rebuke the woꝛlde of sinne, and of
righteousnes, and of iudgment. Of sinne,
because they beleue not on me. Of righte-
ousnes, because I go to my father, and ye
shall see me no moꝛe. Of iudgement, be-
cause

after Easter.

cause the Prince of this worlde is iudged already. I haue yet many thynges to say vnto you, but ye can not beare them away nowe. Howbeit, when he is come (whiche is the spirite of trueth) he wyll leade you into all trueth. He shall not speake of hym selfe, but whatsoeuer he shall heare, that shall he speake, & he will shew you thinges to come. He shall glorifie me, for he shall receyue of mine, and shall shew vnto you. All thinges that the father hath, are mine, therefore sayde I vnto you, that he shall take of mine, and shewe vnto you.

The .v. Sunday after Easter.

& The Collect.

Lorde from whom all good thinges do come: graunt vs thy humble seruantes, that by thy holy inspiration, we may thynke those thinges that be good, and by thy mercyfull guydyng, maye perfourme the same, through our Lord Iesus Christ.

& The Epistle.

S & that ye be doers of the worde, & James. i.
not hearers onely, deceauing your
own selues. For if any man heare
the word, & declareth not the same by his
workes, he is lyke vnto a man beholding his
his

The. v. Sunday

his bodyly face in a glasse. For asone as he hath looked on hym selfe, he goeth his way, and forgetteth immediatly what his fashon was. But whoso loketh in the perfect law of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shalbe happy in his dede. If any man among you seeme to be deuoute, and refrayneth not his tounge, but deceyueth his owne harte, this mans deuotion is in bayne. Pure deuotion and vndefiled before God the father is this, to visite the fatherlesse and widowes in their aduersitie, and to kepe him selfe vnspotted of the worlde.

The Gospell.

John. xvi

A Crely verely I say vnto you: what soeuer ye aske the father in my name, he wyl geue it you. Hitherto haue ye asked nothing in my name. Aske, and ye shall receyue, that your ioy may be full. These thynges haue I spoken vnto you by prouerbes. The time wyll come, when I shall no moze speake vnto you by prouerbes, but I shall shewe you plainly from my father. At that day shall ye aske in my name. And I say not vnto you, that I wyll

after Easter.

I wyll speake vnto my father for you. For the father him selfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the worlde: agayne, I leaue the worlde, and go to the father. His disciples said vnto him: lo, nowe thou talkest plainly, and speakest no prouerbe. Nowe are we sure that thou knowest all thynges, and nedest not that anye man should aske thee any question, therfore beleue we that thou camest from God. Iesus answered them, nowe ye do beleue: Beholde, the houre draweth nigh, and is already come, that ye shalbe scattered euery man to his owne, and shal leaue me alone. And yet am I not alone, for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shal ye haue tribulation. But be of good cheare, I haue ouercome the worlde.

Ascension day.

& The Collect.

G Raunt we besech thee almightie God, that lyke as we do beleue thy onely begotten sonne our Lorde to haue ascended
into

Ascension day.

into the heauens, so we maye also in hart
and minde thyther ascende, and with him
continually dwell.

A The Epistle.

Actes. 1.

In the former treatise (deare Theo-
philus) we haue spoken of all that
Jesus began to do and teache, vntill
the day in whiche he was taken vp, after
that he, through the holy ghost had geuen
commaundementes vnto the Apostles
whom he had chosen, to whom also he shew-
ed him selfe aliue after his passion) and
that by manye tokens) appearyng vnto
them. xl. dayes, and speakyng of the kyng-
dome of god, and gathered them together,
and commaunded them that they shoulde
not depart from Jerusalem, but to wayte
for the promise of the father, wherof (sayth
he) ye haue harde of me. For John truly
baptised with water, but ye shalbe bap-
tised with the holy ghost after these fewe
dayes. When they therfore were come to-
gether, they asked of hym, saying: Lorde,
wylt thou at this time restore agayne the
kingdome of Israell? And he sayde vnto
them: It is not for you to know the times
or the seasons, which the father hath put in
his

Ascension day.

his owne power. But ye shal receiue power after the holy ghost is come vpon you, and ye shalbe witnesses vnto me, not only in Ierusalem, but also in all Iury, & in all Samaria, and euen vnto the worldes end. And whē he had spokē these things, whyle thei behelde, he was taken vp an high, and a cloude receiued him vp out of their sight, And while they loked stedfastly vp toward heauen as he went, behold, two men stode by them in white apparel, which also said: ye men of Galile, why stande ye gasing vp into heauen? This same Iesus whiche is taken vp frō you into heauē, shal so come, euen as ye haue sene him go into heauen.

¶ The Gospell.

Iesus appeared vnto the eleuen as they sat at meate, and caste in theyr teeth theyr vnbeliefe and hardnesse of harte, because they beleued not them which had sene that he was risen agayne from the dead. And he sayde vnto them: go ye into all the worlde, and preache the Gospell to all creatures. He that beleueth and is baptised, shalbe saued: but he that beleueth not, shalbe dampned. And these tokens shal folowe them that belue. In
my

Mar. xvi.

Ascension day.

my name they shall cast out deuylles, they shall speake with newe touniges, they shall drive away Serpentes, and yf they drinke any deadly thyng, it shall not hurt them, they shall lay their handes on the sicke, and they shall recover. So then when the Lorde had spoken vnto them, he was receyued into heauen, and is on the ryght hande of God. And they went forth and preached euery where. The Lorde working with them, and confirming the word with miracles folowing.

The Sunday after the Ascension day.

¶ The Collect.

○ God the king of glory, which haste exalted thyne onely sonne Iesus Christ, with great triumphe vnto thy kingdome in heauen: we beseeche thee leaue vs not comfortlesse, but sende to vs thyne holy ghost to comfort vs, and exalt vs vnto the same place whither our Saviour Christ is gone before: who lyueth and raigneth. &c.

¶ The Epistle.

1. Pet. iij

The ende of all thinges is at hande. Be ye therfore sober and watch vnto prayer, but aboue all thynges haue feruent loue among your selues. For
loue

Sunday after Ascention day.

loue shall couer the multitude of sinnes. Be ye harberous one to another without grudgynge. As euery man hath receiued the gyft, euen so minister the same one to another, as good ministers of the manyfolde graces of God. If any man speake, let hym take as the wordes of God. If any man minister, let hym do it as of the habilitie whiche God ministrereth to hym, that God in all thynges may be glorified, through Iesus Christ, to whom be prayse and dominion foreuer. Amen.

The Gospell



When the comforter is come whom I wyll sende vnto you from the father (euen the spirite of trueth, which proceedeth of the father) he shall testifie of me, and ye shall beare witnesse also, because ye haue ben with me from the begynnyng. These thinges haue I sayde vnto you, because you shoulde not be offended. They shall excommunicate you, yea the tyme shall come, that whosoever killeth you, wyll thynke that he doth God seruice. And such thinges wil they do vnto you, because they haue not knowen

Joh. xv.

Whitsunday.

the father, neyther yet me. But these thinges I haue tolde you, that when the time is come, ye maye remember then that I tolde you.

Whitsunday.

The Collect.

GOD which as vppon this daye hast taught the hartes of thy faythfull people, by the sendyng to them the lyght of thy holy spirite: Graunt vs by the same spirite to haue a ryght iudgement in all thynges, & euermore to reioyce in his holy comfort, through the merites of Christ Iesu our Sauour, who liueth & raigneth with thee in the vnitie of the same spirite, one God world without ende. Amen.

The Epistle.

Actes. ii.

When the fiftie dayes were come to an ende, they were all with one accorde together in one place, and sodeynly there came a sounde from heauen, as it hadde ben the commyng of a myghtie wynde, and it fylled all the house where they sat. And there appeared vnto them cloven tongues, lyke as they had ben of fyre, and it sat vpon eche one of them, & they were all filled with the holy ghost, and began to speake

Whitsunday.

speake with other tongues, euen as the same spirite gaue them utteraunce. When were dwelling at Hierusalem Jewes, devout men, out of euery nation of them that are vnder heauen. When this was nopsed about, the multitude came together and were astonied, because that euery man harde them speake with his owne language. They wondred all and marvelled, saying among them selues: Beholde are not al these which speake of Galile? And howe heare we euery man his owne tongue, whercin we were borne? Parthians, and Medes, and Elamites, and the inhabiteurs of Mesopotamia, and of Iury, and of Capadocia, of Pontus and Asia, Phrygia, and Pamphilia, of Egypt, and of the parties of Libia, which is beside Sirene, and straungers of Rome, Jewes and Proselytes, Grekes, and Arabians, we haue harde them speake in our owne tongues the great woorkes of God.

¶ The Gospell.

Iesus sayde vnto his Disciples, yf ye loue me, kepe my commaundementes, and I wyll pray the father, and he shall geue you another comforter, that

R (ii)

be

Joh. xiii.

Whitsunday.

he may abyde with you for ever, even the
spirite of trueth, whom the world can not
receiue, because the world seeth hym not,
neither knoweth him. But ye know him,
for he dwelleth with you, & shalbe in you.
I wyl not leaue you comfortlesse, but wyl
come to you. Yet a lyttle whyle, and the
worlde seeth me no more, but ye see me.
For I lyue, and ye shall lyue. That daye
shall ye knowe, that I am in my father,
and you in me, and I in you. He that hath
my commaundementes and kepeth them,
the same is he that loueth me. And he that
loueth me, shalbe loued of my father, and
I wyl loue him, & wyl shewe mine owne
selfe to hym. Judas saith vnto hym (not
Judas Iscarioth) Lorde, what is done that
thou wilt shewe thy selfe vnto vs, and not
vnto the worlde? Jesus answered, & said
vnto him: If a man loue me, he wyl kepe
my sayinges, and my father wil loue him,
and we wyl come vnto him, & dwell with
hym. He that loueth me not, kepeth not
my sayinges. And the worde whiche ye
heare, is not myne, but the fathers which
sent me. These thynges haue I spoken
vnto you, beyng yet present with you, but
the

Whitsunday.

the comforter, whiche is the holy ghosse,
whom my father wyll sende in my name,
he shall teache you all thynges, and bryng
all thynges to your remembraunce what-
soever I haue sayde vnto. Peace I leaue
with you, my peace I geue vnto you, not
as the world geueth, geue I vnto you. Let
not your hartes be grieued, neither feare,
for I haue harde howe I sayde vnto you, I
go and come againe vnto you. If ye loued
me, ye woulde verily reioyce, because I
sayde I go to the father. For the father is
greater then I. And now haue I shewed
you befoze it come, that when it is come
to passe, ye might beleue. Hereafter wyll
I not talke many wordes vnto you, for the
prince of this worlde cometh, and hath
naught in me. But that the worlde maye
knowe that I loue the father. And as the
father gaue me commaundement, euen so
do I.

Munday in Whitsun Weke.

C The Collect.

C God whiche as vpon this daye hast
taught the hartes. &c. (As vppon
Whitsunday.)

C The

Munday in Whitsont weke.

The Epistle.

Actes. x.

Then Peter opened his mouth, and sayde: Of a trueth I perceiue that there is no respecte of persons with God, but in al people, he that feareth him, & worketh ryghteousnes, is accepted with hym. We knowe the preaching that God sent vnto the chyldren of Israel, preaching peace by Jesus Christ, which is Lord ouer all thynges. Which preaching was published thzoughout all Iury (and began in Galile, after the baptisme whiche John preached) howe God annoynted Jesus of Nazareth with the holy ghosse, and with power. Which Jesus went about doyng good, and healyng all that were oppressed of the deuyll, for God was with hym. And we are witnesses of all thynges which he dyd in the lande of the Iewes, & at Hierusalem, whom they slewe and hanged on a tree: Whym God rayled vp the thirde day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same entent) which did eate and drynke with hym, after he arose from death. And he commaunded vs to preache vnto the people, and to testifie that it is he
whiche

Sunday in Whitsun weke.

whiche was ordeyned of God, to be the iudge of quicke and dead. To hym geue all the prophetes witnes, that throughe his name, whosoever beleueth in hym, shall receiue remission of sinnes. Whyle Peter yet spake these wordes, the holy ghost fell on all them whiche harde the preaching. And they of the circumcision whiche beleued, were astonied, as manye as came with Peter, because that on the Gentiles also was shedde out the gyfte of the holye ghoste. For they harde them speake with tongues, and magnifie God. Then answered Peter: Can any man forbyd water, that these should not be baptised, whiche haue receiued the holy ghost aswell as we? And he commaunded them to be baptised in the name of the Lord. Then prayed they hym to tary a fewe dayes.

The Gospell.

S GOD loued the worlde, that John. iiii.
he gaue his only begotten sonne,
that whosoever beleueth in hym
should not perishe, but haue euer-
lastyng lyfe. For GOD sente not his
sonne into the worlde to condemne the
worlde, but that the worlde throughe hym

Sunday in Whitson weke.

myght be saued. But he that beleueth on him, is not condemned. But he that be-
leueth not, is condemned akyde, because
he hath not beleued in the name of the on-
ly begotten sonne of God. And this is the
condemnation, that lyght is come into
the worlde, and men loued darknes more
then lyght, because theyr dedes were euill.
For euery one that euill doeth, hateth the
lyght, nether commeth to the lyght, lest
his dedes should be reprovied. But he that
doeth the trueth, commeth to the lyght,
that his dedes may be knowen, howe that
they are wrought in God.

Tuesday in VVhitson weke.

C The Collett.

God which as. &c (As vpon Whitsonday)

C The Epistle.

Act. viii.

VVhen the Apostles which were at Je-
rusalem hard say that Samaria had
receiued the worde of God, they sent vnto
them Peter and John: Which when they
were come downe, prayed for them, that
they myght receiue the holy ghost. For as
yet he was come on none of them. But
they were baptised onely in the name of
Christ Iesu. When laide they their handes
on

Tuesday in Whitson weke.

on them, and they receiued the holy ghost.

& The Gospell.

Uerely verely I saye vnto you, he John. x.
that entreth not in by the doze in-
to the sheepfolde, but clymeth vp
some other way, the same is a thiefe and a
murtherer. But he that entreth in by the
doze, is the shephearde of the sheepe. To
him the porter openeth, and the sheepe
heare his voyce, and he calleth his owne
sheepe by name, & leadeth them out. And
when he hath sent forth his owne sheepe,
he goeth before them, and the sheepe folow
him, for they know his voyce. A stranger
wyl they not folow, but wyl fle from him,
for they know not the voyce of strangers.
This prouerbe spake Iesus vnto them,
but they vnderstode not what thynges
they were whiche he spake vnto them.
Then said Iesus vnto them agayne: Ve-
rely verely I say vnto you, I am the doze
of the sheepe. All (euen as many as came
before me) are thieues and murtherers,
but the sheepe dyd not heare them. I am
the doze, by me yf any enter in, he shalbe
safe, and shall go in and out, and fynde
pasture. A thiefe commeth not but for to

Trinitie Sunday.

Reale, kyll, and destroye. I am come that they might haue lyfe, and that they might haue it moze abundantly.

¶ Trinitie Sundaye.

¶ The Collect.

Almyghtie and euerlastyng God, which haste geuen vnto vs thy seruauntes grace, by the confession of a true sayth, to acknowledge the gloze of the eternall trinitie, and in the power of the diuine Maiestie to worship the vnitie: We beseeche thee, that thzough the stedfastnesse of this sayth, we may evermoze be defended from all aduersitie, whiche lyueth and raigneth one God, world without end. Amen.

¶ The Epistle.

Apoc. iiii.

After this, I looked, and beholde a dore was open in heauen, and the first voyce whiche I harde, was as it were of a trompet, talkyng with me, which said: Come vp hyther, & I will shewe thee thynges which must be fulfilled hereafter. And immediatly I was in the spirite, and beholde a seate was set in heauen, and one sat on the seate. And he that sat was to loke vpon like vnto a Jasper

Trinitie Sunday.

per stone, and a Sardine stone. And there was a raynebowe about the seate, in sight lyke vnto an Emerauld. And about the seate were. xiiii. seates, & vpon the seates xiiii. elders syttyng, clothed in whyte rayment, & had on theyr heades crownes of golde. And out of the seate proceeded lyghtnynges, & thundyrnges, and voyces. And there were seuen lampes of fire burnyng befoze the seate, which are the seuen spirites of God. And befoze the seate there was a sea of glasse lyke vnto Chystal, and in the myddest of the seate, and rounde about the seate were foure beastes, full of eyes befoze and behynde. And the fyrste beaste was lyke a Lion, and the seconde beaste lyke a Calfe, and the thyrde beaste hadde a face as a man, and the fourth beaste was lyke a fleyng Eagle. And the foure beastes had ech of them six winges about hym, and they were full of eyes within. And they dyd not rest day neither nyght, saying: Holy, holy, holy, Lorde God almyghtie, whiche was, and is, and is to come. And when those beastes gaue glory and honour, and thanks to hym that satte on the seate (whiche lyueth for ever

Trinitie Sunday.

ever and ever) the .xliiii. elders fel dohne
befoze hym that sat on the thzone, & wor-
shipped him that liueth for euer, and calt
their crownes befoze the thzone, saying:
Thou art worthy, O Worde (our God) to
receiue glozy, and honour, and power, for
thou hast created all thynges, and for thy
wylles sake they are and were created.

The Gospell.

John. iii.

There was a man of the Phariseis
named Nicodemus, a ruler of the
Jewes. The same came to Jesus
by nyght, and sayd vnto hym: Rabbi, we
knowe that thou art a teacher come from
God, for no man coulde do such miracles
as thou doest, except God were with hym.
Jesus answered and sayde vnto hym:
Verely verely I say vnto thee, excepte a
man be bozne from aboue, he can not see
the kyngdome of God. Nicodemus saide
vnto him: How can a man be bozne when
he is olde? Can he enter into his mothers
wombe and be bozne agayne? Jesus an-
swered: Verely verely I say vnto thee, ex-
cepte a man be bozne of water, and of the
spirite, he cannot enter into the kingdome
of God. That which is bozne of the fleshe
is

Trinitie Sunday.

is fleshe, and that whiche is borne of the
spirite is spirite. Marueyle not thou that
I sayde to thee, ye must be borne from a-
boue. The wynde bloweth where it li-
steth, and thou hearest the sounde therof,
but thou canste not tell whence it com-
meth, no: whyther it goeth: So is euery
one that is borne of the spirite. Nicodem-
us answered and sayd vnto hym: How
can these thynges be? Jesus answered
and sayde vnto him: Art thou a maister in
Israell, and knowest not these thynges?
Verely verely I say vnto thee, we speake
that we knowe, and testifie that we haue
sene, and ye receiue not our witnes. If I
haue tolde you earthly thynges, and ye be-
leue not, howe shal ye beleue yf I tell you
of heauenly thynges? And no man ascen-
deth vp to heauen, but he that came down
from heauen, euen the sonne of man whi-
che is in heauen. And as Moyses lyfte vp
the Serpent in the wilderness, euen so
must the sonne of man be lift vp, that who
soeuer beleueth in hym peryshe not, but
haue everlastyng lyfe.

¶ The

The first Sunday after Trinitie.

The Collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers. And because the weakenes of our mortall nature can do no good thyng without thee, graunt vs the helpe of thy grace, that in keeping of thy commaundementes, we maye please thee both in wyll and dede, through Iesus Christ our Lorde.

The Epistle.

1. Joh. liii

Dearely beloued, let vs loue one another, for loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God, for God is loue. In this appeareth the loue of God to vs: warde, because that God sent his only begotten sonne into the worlde, that we might liue through hym. Herein is loue, not that we loued God; but that he loued vs, and sent his sonne to be the agreement for our sinnes. Dearely beloued, yf God so loued vs, we ought also one to loue another. No man hath sene God at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe we that we dwell in hym, and he in

The first Sunday

in vs, because he hath geuen vs of his spirite. And we haue sene and do testifie that the father sent the sonne to be the saviour of the world: Whosoever confelleth that Iesus is the sonne of God, in hym dwelleth God, & he in God. And we haue known and beleued the loue that God hath to vs. God is loue, and he that dwelleth in loue dwelleth in God, & God in him. Herein is the loue perfect in vs, that we shoulde trust in the daye of iudgement. For as he is, even so are we in this world. There is no feare in loue, but perfecte loue casteth out feare, for feare hath paynesfulness. He that feareth, is not perfecte in loue. We loue him, for he loued vs first. If a man say I loue God, and yet hate his brother, he is a lyer. For how can he that loueth not his brother whom he hath sene, loue god whom he hath not sene? And this commaundement haue we of hym, that he whiche loveth God, should loue his brother also.

The Gospell.

There was a certayne ryche man, Luk. xvi.
whiche was clothed in purple and
fine whyte, and fared deliciouslye
every daye. And there was a certayne
begger

The first Sunday

begger named Lazarus, whiche lay at his gate, full of sores, desirynge to be refreshed with the crumbes which fel from the riche mans boord, and no man gaue vnto hym. The dogges came also & licked his sores. And it fortuned that the begger dyed, and was caried by the Angels into Abrahams bosome. The riche man also dyed, & was buried: And beyng in hell in tormentes, he lyft vp his eyes, and saue Abraham a farre of, and Lazarus in his bosome, and he cryed and saide: Father Abraham haue mercy on me, and sende Lazarus, that he may dippe the tippe of his finger in water and coole my tongue, for I am tormented in this flame. But Abraham said: Sonne remember that thou in thy lyfe tyme receiuedst thy pleasure, and contrarywyse Lazarus receiued payne, but now he is comforted, & thou art punyshed. Besyde all this, betwene vs & you, there is a great space set, so that they whiche woulde go from hence to you, can not, neyther maye come from thence to vs. When he saide: I pray thee therfore father, sende hym to my fathers house (for I haue five brethren) for to warne them, lesse they come also into this
this

after Trinitie.

this place of tozment. Abraham said vnto him: They haue Moyses and the Prophetes, let them heare them. And he said: Nay father Abraham: but yf one come vnto them from the dead, they wyll repent. He sayde vnto him: If they heare not Moyses and the Prophetes, neyther wyll they beleue, though one rose from death againe.

The second Sunday after Trinitie.

¶ The Collect.

Lorde, make vs to haue a perpetuall feare and loue of thy holy name: for thou neuer faylest to helpe and gouerne them, whom thou doest bryng vp in thy stedfast loue: graunt this. &c.

¶ The Epistle.

Mercy maye not my brethren, though the worlde hate you. We knowe that we are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abyedeth in death. Whosoener hateth his brother, is a mansleer. And ye know that no mansleer hath eternall life abiding in hym. Hereby perceyue we loue, because he gaue his life for vs: and we ought to geue our liues for the brethren. But whoso hath this worldes

i. Joh. iij.

D (i)

good,

The.ii.Sunday.

good, and seeth his brother haue nede, and shutteth vp his compassion from him, how dwelleth the loue of GOD in hym: We babes, let vs not loue in worde, neyther in tounge: but in dede and in veritie. Here by we knowe that we are of the veritie, and can quiet our hartes before hym. For if our hart condemne vs, God is greater then our hart, and knoweth all thynges. Dearely beloued, if our hart condemne vs not, then haue we trust to godwarde, and whatsoeuer we aske, we receyue of hym, because we kepe his commaundementes, and do those thinges whiche are pleasaunt in his sight. And this is his commaundement, that we beleue on the name of his sonne Iesus Christ, and loue one another, as he gaue commaundement. And he that kepeth his commaundementes, dwelleth in him, and he in him, and hereby we know that he abideth in vs, euen by the spirite whiche he hath geuen vs.

The Gospel.

Luk. xliij.

A Certayne man ordeined a great supper, and hadde many, and sent his seruaunt at supper time, to saye to them that were bydden: Come, for all thinges

after Trinitie.

thinges are now ready. And they all at once began to make excuse. The first sayd vnto him: I haue bought a Farme, and I must nedes go and see it, I pray thee haue me excused. And another sayde: I haue bought fīue yoke of Oxen, & I go to proue them, I pray thee haue me excused. And another sayde: I haue married a wyfe, and therfore I can not come. And the seruaunt returned and brought his master worde agayne therof. Then was the good man of the house displeased, and saide to his seruaunt: Go out quickly into the strectes and quarters of the Citie, and bring in hither the poore, and feble, and the hault, and blinde. And the seruaunt sayde: Lorde, it is done as thou haste commaunded, and yet there is rōume. And the Lorde sayde vnto the seruaunt: Go out into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall tast of my supper.

The iiii Sunday after Trinitie.

¶ The Collect.

Lorde, we beseeche thee mercifullye to heare vs, and vnto whom thou haste

D(y)

geuen

The. iiii. Sunday

geuen an hartie desire to pray: graunt that
by thy mightie ayde we may be defended:
through Iesus Christ our Lorde.

O The Epistle.

1. Pet. v.



Submit your selues euery
man one to another: knyt
your selues together in
lowlynelle of mynde. For
God resisteth the proude,
and geueth grace to the
humble. Submitte your selues therfore
vnder the mightie hande of GOD, that
he may exalt you when the time is come.
Cast all your care vpon him, for he careth
for you. Be sober, and watch, for your ad-
uersary the Deuyll, as a roaryng Lion
walketh about, sekynge whom he may de-
uoure: whom resist stedfast in the fayth,
knowing that the same afflictions are ap-
pointed vnto your brythren that are in the
worlde. But the God of all grace, which
hath called vs vnto his eternall glory, by
Christ Iesu, shal his owne selfe (after that
ye haue suffered a little affliction) make
you perfect, settle, strength, and stablyshe
you. To hym be glory and dominion for
euer and euer. Amen.

The

¶ The Gospell.

Then resorted vnto hym, all the Publicans and sinners for to here him. And the Phariseis, and Scribes murmured, saying: He recey-
ueth sinners and eateth with them. But he put forth this parable vnto them, say-
ing: What man among you, hauing a hundred shepe (if he lose one of them) doth not leaue ninetie and nyne in the wilder-
nesse, and goeth after that whiche is lost, vntil he finde it? And when he hath found it, he layeth it on his shoulders with ioy: And asone as he cometh home, he calleth together his louers and neighbours, say-
ing vnto them: Reioyce with me, for I haue founde my shepe whiche was lost. I say vnto you, that likewise ioye shalbe in heauen ouer one sinner that repenteth, more then ouer nintie and nine iuste persons, whiche nede no repentaunce. ¶ Eyrer what woman, hauing .x. grotes (yf she lose one) doth not light a candell, and swepe the house, and seke diligently tyll she fynde it? And when she hath found it, she calleth her louers and her neyghbours together, say-
ing: Reioyce with me, for I haue founde

Luke. xv.

The. iij. Sunday

the grote which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angelles of God, ouer one sinner that repenteth.

The. iiii. Sunday after Trinitie.

The Collect.

GOD the protectour of all that trust in thee, without whom nothing is strong, nothing is holy, encrease and multiplie vpon vs thy mercy, that thou beyng our ruler and guide, we may so passe through thinges temporall, that we finally lose not the thinges eternall: Graunt this heavenly father for Iesu Chyttes sake our Lorde. Amen.

The Epistle.

Rom. viij

I Suppose that the afflictions of this life, are not worthe of the glorie whiche shalbe shewed vpon vs. For the feruent desyre of the creature abideth, lokyng when the sonnes of God shall appeare, because the creature is subdued to vanitie against the wyll thereof, but for his will whiche hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God.

For

after Trinitie.

For we knowe that euery creature groweth with vs also and trauaileth in payne, euen vnto this time : not onely it, but we also whiche haue the fyrst frutes of the spirite, mourne in our selues also, and wayte for the adoption of the chyldren of God, euen the deliuerance of our bodies.

¶ The Gospell.

Be ye mercyfull, as your father also is mercyfull. Judge not, and ye shall not be iudged. Condemne not, and ye shall not be condemned. Forgeue, and ye shalbe forgiven. Geue, and it shalbe geuen vnto you, good measure, and pressed downe, and shaken together, and running ouer, shall men geue into your bosomes. For with the same measure that you meate withall, shall other men meate to you agayne. And he put forth a similitude vnto them. Can the blind leade the blind? Do they not both fall into the ditch? The Disciple is not aboue his master: Every man shalbe perfect, euen as his master is. Why seeest thou a mote in thy brothers eye, but considerest not the beame that is in thyne owne eye? Eytther howe canst thou saye to thy brother? Brother,

Luke. vi.

The .vi. Sunday

Let me pull out the mote that is in thyne eye, when thou seest not the beame that is in thyne owne eye: First thou Hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The .v. Sunday after Trinitie.

¶ The Collect.

G Raunt Lorde we beseeche thee, that the course of this worlde may be so peaceably ordered by thy gouernaunce, that thy congregation maye ioyfully serue thee in all godly quietnes: through Iesus Christ our Lorde.

¶ The Epistle.

1. Pet. iiij.

BE you all of one mynde, and of one hart, loue as brethren, be pitifull, be curteous (meke) not rendering euil for euill, or rebuke for rebuke: but contrarywise, blesse, knowing that ye are therunto called, euen that ye shoulde be heires of the blessing. For he that doth long after life, and loueth to see good dayes, let hym refrayne his tounge from euill, and his lippes that they speake no gyle. Let hym eschue euil and do good, let him seke peace and ensue it. For the eyes of the Lorde are ouer

after Trinitie.

ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lorde is ouer them that do euill. Moreover, who is he that wyll harne you, yf ye folowe that whiche is good: yea, happy are ye if any trouble happen vnto you for righteousnes sake. Be not ye afrayde for any terrour of them, neyther be ye troubled, but sanctifie the Lorde God in your hartes.

¶ The Gospell.

I came to passe (that when the people pleased vppon hym to heare the worde of God) he stode by the lake of Genazareth, and saue two shippes stande by the lakes side, but the fishermen were gone out of them, and were washing their nettes. And he entred into one of the ships (whiche perteyned to Simon) and prayed him that he woulde thrust out a litle from the lande. And he sat downe and taught the people out of the shippe. When he had left speaking, he said vnto Simon: Launch out into the depe, and let slip your nettes to make a draught. And Simon answered and sayde vnto him: Master, we haue laboured all nyght, and haue taken nothing.

Luke. 6.

The. v. Sunday

thing. Neuerthelesse at thy commaundement I will louse forth the net. And when he had thus done, they inclosed a greate multitude of fishes. But theyr net brake, and they beckened to their felowes (which were in the other ship) that they shoulde come and helpe them. And they came and filled both shippes, that they sonke againe. When Symon Peter saue this, he fell downe at Iesus knees, saying: Lorde, go from me, for I am a sinfull man. For he was astonied, and all that were with him, at the draught of fishes whiche they had taken: and so was also James and John the sonnes of Zebede, whiche were partners with Simon. And Iesus sayde vnto Simon: feare not, from henceforth thou shalt catch me. And thei brought the ships to land, and forsoke all and folowed him.

The. vi. Sunday after Trinitie.

A The Collect.

GOD which hast prepared to them that loue thee, such good thinges as passe all mans vnderstanding: poure into our hartes such loue toward thee, that we louyng thee in all thynges, may obtayne thy promises, which excede al that we can desire,
through

after Trinitie.

though Iesus Christ our Lorde.

¶ The Epistle.

Resolue ye not that all we whiche Rom. vi.
are baptised in Iesus Christe, are
baptised to dye with him: We are
buried then with him by Baptisme for to
dye: that likewise as Christ was raysed
from death by the gloze of the father, euen
so we also should walke in a newe life. For
yf we be grassed in death lyke vnto hym:
euen so shall we be partakers of the holy
resurrection. Knowing this that our olde
man is crucified with him also, that the bo-
dye of sinne myght vtterly be destroyed,
that henceforth we should not be seruann-
tes vnto sinne. For he that is dead, is iusti-
fied from sinne. Wherefore yf we be dead
with Christ, we beleue that we shall also
liue with him, knowyng that Christ be-
yng raysed from death, dyeth no more.
Death hath no more power ouer him. For
as touchyng that he dyed, he dyed concer-
ning sinne once. And as touching that he
liueth, he liueth vnto God. Likewise consi-
der ye also, that ye are dead as touchyng
sinne: But are aliue vnto God, through
Iesus Christ our Lorde.

The

The. vi. Sunday

The Gospell.

Matth. v.

Iesus saide vnto his disciples: except your righteousnes erreade the righteousnes of the Scribes and Phariseys, ye can not enter into the kyngdome of heauen. We haue harde that it was sayd vnto them of olde tyme: Thou shalt not kyll, whosoener killeth, shalbe in daunger of iudgement. But I say vnto you, that whosoener is angry with his brother (braduisedly) shalbe in daunger of iudgment. And whosoener sayeth vnto his brother Racha, shalbe in daunger of a counsaile. But whosoener sayeth, thou foole, shalbe in daunger of hell fyre. Therefore, yf thou offrest thy gyfte at the aulter, and there remembrest that thy brother hath ought against thee, leaue thcre thyne offering before the aulter, and go thy way fyrst, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickly, whylest thou art in the way with him, least at any time the aduersary deliuer thee to the Iudge, and the Iudge deliuer thee to the Minister, and then thou be cast into prison. Verely I say vnto thee, thou shalt not come out thence, till

after Trinitie.

yll thou haue payed the vttermost far-
thyng.

The. vii. Sunday after Trinitie.

¶ The Collect.

Lorde of al powe and might, which art
the aucthour and gener of al good thin-
ges: graffe in our hartes the loue of thy
name, increase in vs true religion, nou-
rishe vs with all goodnes, and of thy great
mercy kepe vs in the same: through Iesus
Christ our Lorde.

¶ The Epistle.

Speake grosely, because of the infir- Rom. vi.
mitie of your fleshe. As ye haue ge-
uen your membes seruautes to
vncleennesse, and to iniquitie (from one
iniquitie to another) euen so now, geue
ouer your membes seruautes vnto righ-
teousnesse, that ye may be sanctified. For
when ye were seruautes of sinne, ye were
boyde of ryghteousnes: What fruite had
ye then in those thynges whereof ye are
now ashamed? For the ende of those thin-
ges are death. But now we are ye deliuered
from sinne, and made the seruautes of
God, and haue your fruite to be sanctified,
and the ende euerlasting lyfe. For the re-
warde

The. viij. Sunday.

warde of sinne is death, but eternall lyfe is the gyft of God, thzough Iesus Chziste our Lorde.

¶ The Gospell.

Mat. viij.

In those dayes, when there was a very great company, & had nothing to eate, Iesus called his disciples vnto him, and sayd vnto them: I haue compassion on the people, because they haue bene now with me thzee dayes, and haue nothing to eate: and if I sende them away fastyng to theyz owne houses, they shall faynt by the way, for dyuers of them came from farre. And his Disciples aunswered him: Where shoulde a man haue breade here in the wilderness to satysfie these? And he asked them: howe many loaues haue ye? They sayde, seuen. And he commaunded the people to sit dowte on the ground. And he toke the seuen loaues, and when he had geuen thanks, he brake, and gaue to his Disciples, to set before them. And they dyd set them before the people. And they hadde a fewe small fishes. And when he had blessed, he commaunded them also to be set before them. And they dyd eate and were suffised. And they toke vp of the

lafter Trinitie.

the broken meate that was left, seuen baskettes full. And they that dyd eate were about. iiii. thousand, and he sent the away.

The. viij Sunday after Trinitie.

& The Collect.

GOD whose prouidence is neuer deceyued: we humbly beseeche thee, that thou wilt put away from vs al hurtful thinges, and geue those thinges whiche be profitable for vs, thzough Iesus Christ our Lord,

& The Epistle.

Brethren, we are debtters, not to the flesh to liue after the flesh. For yf ye liue after the flesh, ye shall dye. But yf ye, thzough the spirite do mortifie the dedes of the body, ye shall liue. For as many as are led by the spirite of God, they are the sonnes of god. For ye haue not re- ceined the spirite of bondage to feare any more, but ye haue receyued the spirite of adoption, wherby ye cry Abba father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heires (the heires I mean) of God, & heires annered with Christ: yf so be that we suffer with him, that we may be also glozified together with him.

Rom. viij

The

The. viij. Sunday.

¶ The Gospell.

Mat. vij.

Beware of false Prophetes which come to you in shepes clothynge, but inwardly they are rauenynge wolues, ye shall knowe them by theyr frutes. Do men gather grapes of thornes: or figges of thistles? Euen so, every good tree bringeth forth good frutes: but a corrupt tree bringeth forth euill frutes. A good tree can not bring forth bad frutes: neither can a bad tree bring forth good frutes. Every tree that bringeth not forth good fruite, is hewen downe and cast into the fyre: wherfore, by theyr frutes ye shall knowe them. Not every one that sayeth vnto me, Lorde, Lorde, shall enter into the kingdome of heauen: but he that doth the will of my father, which is in heauen, he shall enter into the kingdome of heauen.

The. ix. Sunday after Trinitie.

¶ The Collect.

Ghaunt to vs Lord we beseeche thee, the spirite to thinke and do alwayes such thinges as be ryghtfull, that we which can not be without thee, may by thee be able to liue according to thy wyl: through Iesus Christ our Lorde.

The

after Trinitie.

& The Epistle.

Brethren I wolde not that ye
shoulde be ignoraunt, howe i. Cor. i.
that our fathers were al vn-
der the cloude, and all passed
through the sea, and were al
baptised vnder Moises in the cloude, and
in the sea, and dyd all eate of one spiritual
meate, and dyd all drynke of one spiritual
drynke. And they drank of the spirituall
rocke that folowed them, which rocke was
Christe: But in many of them had God
no delight, for they were ouerthrowen in
the wilderness. These are examplers to vs,
that we shoulde not lust after euyl thinges,
as they lusted. And that ye shoulde not be
worshippers of Images, as were some of
them, accordyng as it is written: The peo-
ple sat downe to eate and drynke, and rose
vp to play. Neither let vs be defiled with
fornication, as some of them were defiled
with fornication, and fell in one daye thres
& twentie thousand. Neither let vs tempt
Christe, as some of them tempted, & were
destroyed of serpentis. Neither murmure
ye, as some of them murmured, and were
destroyed of the destroyer. Al these thinges
p (i) bap.

The .ix. Sunday

happened vnto them for ensamples: But are written to put vs in remembraunce, whom the endes of the worlde are come vpon. Wherefore, let him that thynketh he standeth, take hede lest he fall. There hath no nother temptation taken you, but such as folowed the nature of man. But God is saythfull, whiche shall not suffer you to be tempted aboue your strength: but shall in the myddest of temptation, make alway that ye may be able to beare it.

The Gospell.

Luk. xvi.



Moses sayde to his disciples: There was a certayne ryche man, which had a Steward, and the same was accused vnto him that he had wasted his goodes. And he called hym, and sayde vnto hym: Howe is it that I heare this of thee: Give accomptes of thy Stewardshippe, for thou mayest be no longer Stewarde. The Stewarde sayd within him selfe: What shal I do, for my maister taketh awaye from me the Stewardship: I can not bygge, and to begge I am ashamed. I wote what to do,

after Trinitie.

do, that when I am put out of the stewardship, they may receiue me into their houses. So when he hadde called all his maisters detters together, he said vnto the first, howe much owest thou vnto my master? And he saide, an hundred tunnes of oyle. And he said vnto him: Take thy byll and syt downe quickly, and write fiftie. Then sayde he to another: Howe muche owest thou? And he sayde: An hundred quarters of wheate. He sayde vnto hym: Take thy byll, and write fourescore. And the Lorde commended the bniust steward, because he had done wisely. For the chyldren of this world, are in theyr nation wiser then the chyldren of lyght. And I saye vnto you, make you friends of the bnyghteous Mammon, that when ye shall haue nede, they maye receiue you into everlastyng habitations.

¶ The .x. Sunday after Trinitie.

¶ The Collect.

L Et thy mercifull eyes, O Lord, be open to the prayers of thy humble seruauntes. And that they may obtayne their petitions, make them to aske such thynges as shall please thee, through Iesus Christ our Lord.

P (ii)

¶ The

The .x. Sunday

& The Epistle.

i. Cor. xii

Uncernyng spirituall thynges, brethren, I woulde not haue you ignorant. Ye know that ye were Gentiles, and went your wayes vnto Dombie Images, euen as ye were led. Wherfore I declare vnto you, that no man speakyng by the spirite of god, defileth Jesus. Also no man can saye that Jesus is the Lorde, but by the holy ghost. There are diuersities of gyftes, yet but one spirite. And there are differences of administrations, and yet but one Lorde. And there are diuers manners of operations, and yet but one God, which worketh all in all. The gyft of the spirite is geuen to euery man to edifie withall. For to one is geuen, thzough the spirite, the utteraunce of wisdom, to another is geuen the utteraunce of knowledge by the same spirite, to another is geuen faith by the same spirite, to another the gyft of healing by the same spirite, to another power to do miracles, to another to prophesie, to another iudgement to discern spirits, to another diuers tongues, to another the interpretation of tongues: But these all worketh the selfe same spirite, displaying

After Trinitie.

guyng to euery man a seuerall gyft, euen
as he wyll.

& The Gospell.

AND when he was come nere to Je- Luk. xix.
rusalem, he behelde the Citie, and
wept on it, saying: If thou haddest
known those thinges which belong vnto
thy peace, euen in this thy day, thou woul-
dest take hede, but nowe are they hid from
thyne eyes. For the dayes shall come vn-
to thee that thy enemies shall cast a banke
about thee, and compasse thee rounde, and
kepe thee in on euery side, and make thee
euen with the grounde, and thy chyldren
which are in thee. And they shal not leaue
in thee one stone vpon another, because
thou knowest not the time of thy visitati-
on. And he went into the temple, & began
to cast out them that solde therin, & them
that bought, saying vnto them, it is writ-
ten: My house is the house of prayer, but
ye haue made it a denne of thieues. And
he taught dayly in the Temple.

¶ The .xj. Sunday after Trinitie.

& The Collect.

GODD whiche declarest thy almyghtie
pouer most chiefly in thyng mercie
¶ (iii) and

The .xj. Sunday

and pitie, geue vnto vs abundantly thy grace, that we runnyng to thy promises, maye be made partakers of thy heauenly treasure, through Iesus Christ. &c.

i. Cor. xv

¶ The Epistle.

Brethren, as pertainyng to the Gospell whiche I preached vnto you, which ye haue also accepted, and in the whiche ye continue, by the whiche ye are also saued. I do you to wit after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne. For first of all I deliuered vnto you that whiche I receiued, howe that Christe dyed for our sinnes, agreing to the scriptures. And that he was buried, and that he rose againe the third day, accordyng to the scriptures, and that he was sene of Cephas, then of the xii. After that he was sene of mo then five hundred brethren at once, of which many remaine vnto this day, & many are fallen a slepe. After that appeared he to James, then to al thapostles, and last of al he was sene of me, as of one that was bozne out of due time. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the congrega-

congre-

after Trinitie.

congregation of God. But by the grace of god I am that I am. And his grace which is in me, was not in bayne. But I laboured more aboundantly then they all, yet not I, but the grace of God which is with me. Therefore whether it were I or they, so we preached, and so ye haue beleued.

¶ The Gospell.

Lu. xviij.

Thyſte tolde this parable vnto cer-
tayne which trusted in them selues,
that they were perfecte, and deſpised
other. Two men went vp into the Tem-
ple to pray, the one a Pharisey, & the other
a Publicane. The Pharisey ſtoode & pray-
ed thus with him ſelfe: God I thanke thee
that I am not as other men are, extorci-
ners, vnjuſt, adulterers, or as this Publi-
cane, I faſte twyſe in the weke, I geue
tythe of all that I poſſeſſe. And the Publi-
can ſtandynge a farre of, would not lyft vp
his eyes to heauen, but ſmote his breaſt,
ſaying: God be mercifull to me a ſinner.
I tell you, this man departed home to his
houſe, iuſtified more then the other. For
euery man that exalteth hym ſelfe, ſhalbe
brought lowe, and he that humbleth hym
ſelfe ſhalbe exalted.

¶ (iiiij)

¶ The

¶ The .xij. Sunday after Trinitie.

¶ The Collect.

Almyghtie and euerlasting God, which art alwayes moze redy to heare, then we to praye, and art wont to geue moze then eyther we desire oꝝ deserue: Powe downe vpon vs the aboundaunce of thy mercy, forgeuyng vs those thinges wherof our conscience is afraide, & geuing vnto vs that, that our prayer dare not presume to aske, through Iesus Chyist our Lorde.

ii. Coz. iiii

¶ The Epistle.

Suche truste haue we throughte Chyist to Godwarde, not that we are sufficiente of our selues to thynke anye thyng as of our selues: but if we be able vnto any thyng, the same commeth of God, whiche hath made vs hable to minister the newe Testament, not of the letter, but of the spirite. Foꝝ the letter killeth, but the spirite geueth lyfe. If the ministratiō of death throught the letters figured in stoncs was glorious, so that the chyldzen of Israel could not behold the face of Moyses foꝝ the gloꝝy of his countenaunce (which gloꝝy is done away) why shall not the ministratiō of the spirite i. muche moze glorious:
Foꝝ

after Trinitie.

For if the ministration of condemnation
be glorious, much more both the ministra-
tion of ryghteousnes excede in glozy.

¶ The Gospell.

IESUS departed from the Mar. vii.
coastes of Tyre and Sidone,
and came vnto the Sea of
Galile, through the myddes
of the coast of the ten Cities
And they brought vnto him one that was
deafe, and hadde an impediment in his
speache, and they prayed hym to put his
hande vpon him. And when he had taken
him aside from the people, he put his fin-
gers into his eares, and did spit, and tou-
ched his tongue, and looked vp to heauen,
and sighed, and sayde vnto him: Ephata,
that is to saye, be opened. And strayght-
way his eares were opened, & the stryng
of his tongue was loused, and he spake
playne. And he commaunded them, that
they should tell no man. But the more he
forbad them, so muche the more a greate
deale they publyshed, saying: he hath
done all thynges well, he hath made both
the deafe to heare, and the dombe to
speake.

¶ The

The .xiiij. Sunday after Trinitie.

The Collect.

A Almighty and mercifull God, of whose only gyft it commeth that thy faythful people do vnto thee true and laudable seruice: Graunt we besech thee, that we may so runne to thy heauenly promises, that we fayle not finally to attayne the same, thzough Iesus Christ our Lorde.

The Epistle.

Gala. iij.

TH Abraham and his seede were the promises made. He saith not in his sedes as many, but in thy seede, as of one, which is Christ. This I saye, that the lawe which began afterwarde beyond foure hundzeth and thirtie yeres, doth not disanull the Testament that was confirmed befoze of God vnto Christward, to make the promise of none effect. For if the inheritaunce come of the law, it commeth not now of promise: But God gaue it to Abraham by promise. Wherfoze then serueth the lawe? The lawe was added because of transgression (tyll the seede came, to whom the promise was made) and it was ordeyned by Angels, in the hande of a mediator. A mediator is not a mediator of one: but God is one. Is the lawe then

after Trinitie.

then against the promise of God: God forbod. For yf there had ben a lawe geuen whiche coulde haue geuen lyfe, then no doubt ryghteousnes should haue come by the lawe. But the Scripture concludeth all thynges vnder sinne, that the promise by the fayth of Iesus Christ, should be geuen to them that beleue.

¶ The Gospell.

Luk. x.

Happy are the eyes whiche see the thynges that ye see. For I tell you that manye Prophetes and kyn- ges haue desired to see those thynges whiche ye se, and haue not sene them, and to heare those things which ye heare, & haue not harde them. And beholde, a certayne lawyer stode vp, and tempted him, saying: Maister what shall I do to enherite eternal lyfe: He said vnto him: What is wryt- ten in the lawe: Howe readest thou: And he answered and said: Loue the Lord thy God, with all thy harte, and with all thy soule, & with all thy strength, and with all thy mynde, and thy neyghbour as thy selfe. And he sayde vnto hym: Thou hast answered right, this do, & thou shalt liue. But he wyllyng to iustifie himselfe, sayde vnto

The .xiii. Sunday.

Unto Jesus: And who is my neighbour? Jesus answered and sayde: A certayne man descended from Jerusalem to Jerico, and fell among thieues which robbed him of his rayment, & wounded hym, and departed, leauyng hym halfe dead. And it chaunced that there came downe a certain Priest that same way, and when he sawe hym, he passed by. And lyke wyse a Levite (when he went nye to the place) came and looked on hym, and passed by. But a certayne Samaritane, as he iourneyed, came vnto hym, and when he sawe him, he had compassion on him, and went to, & bound vp his woundes, and powred in oyle and wine, and set him on his owne beast, and brought hym to a common Inne, & made prouision for hym. And on the morowe when he departed, he toke out two pence, and gaue to the host, & said vnto him: take care of him, and whatsoeuer thou spendest more, when I come againe I wyll recompence thee. Which now of these thre thinkest thou was neighbour vnto hym that fell among the thieues? And he said vnto him: He that shewed mercy on him. Then said Jesus to him: Go & do thou lyke wyse.

The

¶ The .xiiij. Sunday after Trinitie.

¶ The Collect.

Almightie and everlastyng God, geue
vnto vs the increase of faith, hope, and
charitie, and that we maye obtayne that
which thou doest promise, make vs to loue
that whiche thou doest commaunde, thro
thoue Iesus Christ our Lorde.

¶ The Epistle.

I Say walke in the spirite, and fulfill not
the lust of the flesh. For the flesh lu
steth contrary to the spirite, and the spi
rite contrary to the flesh. These are con
trary one to the other, so that ye can not
do whatsoeuer ye woulde. But and if ye
be led of the spirite, then are ye not vnder
the lawe. The dedes of the flesh are ma
nifest, which are these: Adultry, fornicati
on, vncleannes, wantonnesse, worshipping
of Images, witchcraft, hatred, variaunce,
felle, wrath, strife, seditions, sectes, enuying,
murther, dronkennesse, gluttonye, and
such lyke. Of the which I tell you before,
as I haue tolde you in tymes passe, that
they which commit such thynges, shal not
be inheritours of the kyngdome of God.
Contrarylye, the fruite of the spirite, is
loue, ioy, peace, long sufferynge, gentlenes,
good

Gal. 5

The .xliij. Sunday.

goodnes, faythfulnes, mekenes, temperaunce. Agaynst suche there is no lawe. They truly that are Christes, haue crucified the flethe, with the affections & lusses.

The Gospell.

Luk. xliij

AND it chaunced as Iesus went to Ierusalem, that he passed through Samaria and Galile. And as he entred into a certayne towne, there met him ten men that were lepers, which stode a farre of, and put forth theyr voyces and sayde: Iesus maister, haue mercy vpon vs. When he sawe them, he sayd vnto them: Go shewe your selues vnto the priestes. And it came to passe, that as they went, they were censed. And one of them when he sawe that he was censed, turned backe agayne, and with a loude voyce prayled God, and fell downe on his face at his feete, and gaue hym thanks. And the same was a Samaritan. And Iesus answered and sayde: Are there not ten censed? But where are those nine? There are not founde that returned agayne to geue God prayse, saue onely this straunger. And he said vnto him: Arise, go thy way, thy fayth hath made thee whole.

The

The .xv. Sunday after Trinitie.

The Collect.

Kepe we beseeche thee, O Lorde, thy Church, with thy perpetuall mercy, & because the frailtie of man without thee cannot but fal, kepe vs euer by thy helpe, & leade vs to all thynges profitable to our saluation, through Iesus Christ our Lord.

The Epistle.



Ye see howe large a letter I haue written to you with mine owne hand. As many as desire with outward appearance to please carnall eye, the same constraîne you to be circumcised, only lest they should suffer persecuti-
on for the crosse of Christ. For they themselves which are circumcised, kepe not the lawe, but desire to haue you circumcised, that they myght reioyce in your fleshe. God forbid that I shoulde reioyce but in the crosse of our Lorde Iesus Christ, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christ Iesu, neyther circumcision auayleth any thyng at all, nor vncircumcision, but a newe creature. And as many as walke accordyng vnto this rule, peace be on them,

Gala. 6.

The .xv. Sunday

them, and mercye, and vpon Israell that pertaineth to God. From henceforth let no man put me to busynesse: For I beare in my body the markes of the Lorde Jesu. Brethren, the grace of our Lorde Jesu Christ be with your spirite. Amen.

Mat. vi.

The Gospell.

NO man can serue two masters. For eyther he shall hate the one and loue the other, or els leane to the one and despise the other. Ye can not serue God and Mammon. Therefore I saye vnto you: Be not carefull for your lyfe, what ye shall eat or drinke, nor yet for your body, what rayment ye shall put on. Is not the lyfe more woorth then meate: and the body more of value then rayment: Beholde the foules of the ayre, for they sowe not, neyther do they reape, nor carry into the barnes, and your heauenlye father feedeth them. Are ye not much better then they: Which of you (by takyng carefull thought) can adde one cubite vnto his stature: And why care you for rayment: Consider the Lyllyes of the field howe they growe, they labour not, neyther

after Trinitie.

neither do they spinne. And yet I say vnto you, that euen Salomon in all his royaltie, was not clothed lyke one of these. Wherefore, yf God so clothe the grasse of the fiede (whiche though it stande to day, is to morow cast into the fornaice:) shall he not much more do the same for you, ye of little faith? Therefore take no thought, saying: what shall we eate, or what shall we drinke, or wherewith shall we be clothed: after all these thinges do the Gentiles seke. For your heauenly father knoweth that ye haue nede of al these thinges. But rather seeke ye first the kingdome of God, and the righteousnes thereof, and all these thynges shalbe ministred vnto you. Care not then for the morowe: for to morowe day shall care for it selfe. Sufficient vnto the day, is the trauaile therof.

The .xvj. Sunday after Trinitie.

¶ The Collect.

Lord we beseeche thee, let thy continuall pitie cleanse and defende thy congregati-
on: and because it cannot continue in safe-
tie without thy succour, preserve it ever-
more by thy helpe and goodnes, through
Jesus Christ our Lord.

¶ (1)

The

The. xvi. Sunday

¶ The Epistle.

Ephe. iii.

I Desire that you faynt not because of my tribulations y^e I suffer for your sakes: whiche is your prayse. For this cause I bowe my knees vnto the father of our Lorde Iesus Christ, whiche is father of all that is called father in heauen, and in earth, that he woulde graunt you accordyng to the ryches of his glory, that ye may be strengthened with myght by his spirite in the inner man: that Christ may dwell in your hartes by fayth, that ye being rooted and grounded in loue, might be hable to comprehend with all saintes, what is the bredth, length, depth, & height, and to knowe the excellent loue of the knowledge of Christ, that ye might be fulfilled with all fulnesse, whiche commeth of God. Vnto him that is hable to do exceeding aboundantly, aboue al that we aske or thinke, accordyng to the power that worketh in vs, be prayse in the congregation by Christ Iesus, throughout all generations from time to time. Amen.

¶ The Gospell.

Luk. xij.

AND it fortuneth that Iesus went into a Citie called Paim, and many of his

after Trinitie.

his Disciples went with hym, and muche people. When he came nigh to the gate of the Citie: beholde, there was a dead man caried out, whiche was the onely sonne of his mother, and she was a wydowe, and muche people of the Citie was with her. And when the Lorde sawe her, he hadde compassion on her, and sayde vnto her: Wepe not. And he came nygh, and touched the coffin: And they that bare him, stode still. And he sayd: Ponge man I say vnto thee, arise. And he that was dead, sat vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glozy vnto God, saying: A great prophete is risen vp among vs, and God hath visited his people. And this rumour of hym went forth throughout all Iurpe, and throughout all the regions whiche lye rounde about.

The .xvij. Sunday after Trinitie:

C The Collect.

Lorde we pray thee that thy grace may alwayes pzeuent and folowe vs, and make vs continually to be geuen to all good woꝝkes: through Iesus Chꝛiste our Lorde.

R (y)

The

The. xlii. Sunday

The Epistle.

Eph. iij.

In which am a prisoner of the lordes) exhort you, that ye walke worthy of the vocation wherewith ye are called, with all lowlynes and mekenes, with humblenes of minde, forbearng one another, thzough loue: and be diligent to kepe the vnitie of the spirite, thzough the bonde of peace, beyng one body, and one spirite, euen as ye are called in one hope of your calling. Let there be but one Lord, one fayth, one baptisme, one God and father of all, whiche is aboue all, and thzough all, and in you all.

The Gospell.

Luk. xij.

It chaunced that Iesus went into the house of one of the chiefe Phariseis, to eate bread on the Sabbath day, and they watched hym. And beholde there was a certayne man before hym, whiche had the droppe. And Iesus answered and spake vnto the Lawyers and Phariseis, saying: Is it lawefull to heale on the Sabbath day: and they helde theyr peace. And he toke him, and healed him, and let him go, and answered them, saying: Whiche of you shall haue an Ass or
an

after Trinitie.

an Dre fallen into a pitte, and wyl not
straight way pull him out on the Sabbath
day. And they coulde not aunswere hym
again to these thinges. He put forth also
a similitude to the geastes, when he mar-
ked howe they pzeased to be in the highest
rowmes, and sayde vnto them: When
thou art bidden to a wedding of any man,
sit not downe in the hyghest rowme, least
a moze honozable man then thou be bid-
den of him, and he (that bad him and thee)
come & say to thee: geue this man rowme,
and thou begin with shame to take the lo-
west rowme. But rather when thou art
bidden, go and sit in the lowest rowme,
that when he that bad thee cometh, he
may say vnto thee: friend sit vp hier. Then
shalt thou haue woꝝship in the pꝛesence of
them that sitte at meate with thee. For
whosoever exalteth himself, shalbe brought
lowe, and he that humbleth himselfe, shal-
be exalted.

The .xviij. Sunday after Trinitie.

& The Collect.

Lorde we beseeche thee, graunt thy peo-
ple grace to auoyde the infections of the
deuyll, and with pure hart and mynde to
folowe

The. xviij. Sunday

folowe thec, the onely God, through Iesus
Christ our Lorde.

The Epistle.

1. Coz. i.

I thanke my God alwayes on your
behalfe, for the grace of God, whiche
is geuen you by Iesus Christ, that in
all thinges ye are made riche by him, in all
utteraunce, and in all knowledge, by the
whiche thinges, the testimony of Iesus
Christ was confirmed in you, so that ye
are behinde in no gift, wayting for the ap-
pearyng of our Lorde Iesus Christ, which
shal also strength you to the ende, that you
may be blamelesse in the day of the com-
ming of our Lorde Iesus Christ.

The Gospell.

Mat. xxij.

When the Phariseis had hard that
Iesus had put the Saduces to si-
lence, they came together, and one
one of them (which was a doctour of law)
asked him a question, temptyng hym, and
saying: Master, which is the greatest com-
maundement in the law? Iesus said vnto
him: Thou shalt loue the Lorde thy God,
with all thy harte, and with all thy soule,
and with all thy mynde. This is the first
and greatest commaundement. And the
seconde

after Trinitie.

seconde is lyke vnto it. Thou shalt loue thy neyghbour as thy selfe. In these two commaundementes hange al the law and the Prophetes. While the Phariseis were gathered together, Iesus asked them, saying: what thinke ye of Christ: whose sonne is he? They sayde vnto hym: the sonne of Dauid. He sayde vnto them: howe then doth Dauid in spirite call him Lorde, saying: The Lorde sayde vnto my Lorde, sit thou on my right hande, till I make thine enemies thy fote stole. If Dauid then call him Lord, howe is he then his sonne? And no man was able to aunswere hym any thyng, neyther durst any man (from that day forth) aske him any mo questions.

The .xix. Sunday after Trinitie.

¶ The Collect.

O God, forasmuche as without thee, we are not able to please thee: graunt that the working of thy mercy, may in al thinges direct and rule our hartes, through Iesus Christ our Lord.

¶ The Epistle.

This I saye and testifie through the Ephe. iiii
Lorde, that ye henceforth walke not
as other Gentiles walke, in vanitie

R (iiij)

of

The. xii. Sunday

of their mynde, whyle they are blynded in
theyr vnderstandyng, beyng farre from a
godly life, by the meanes of the ignorance
that is in them, and because of the blynde-
nes of theyr hartes, whiche beyng past re-
pentaunce, haue geuen them selues ouer
vnto wantonnes, to worke all maner of
vncleannes, euen with greedynes. But ye
haue not so learned Christ. If so be that
ye haue hard of hym, and haue ben taught
in him, as the trueth is in Iesu (as concer-
ning the conuersation in times past) to lay
from you the olde man, whiche is corrupt,
accoordyng to the deceyuable lustes. To be
renued also in the spirite of your mynde,
and to put on that newe man, which after
God is shapen in ryghteousnes and true
holynes. Wherefore put away lying, and
speake euerie man trueth vnto his neigh-
bour, forasmuche as we are membes one
of another. Be angry, and sinne not: Let
not the Sunne goe downe vppon your
wrath, neither geue place to the backbiter.
Let him that stole, steale no moze, but let
hym rather labour with his handes the
thing which is good, that he may geue vnto
him that nedeth. Let no filthy communica-
tion

after Trinitie.

nication pꝛoceade out of your mouth, but
 that which is good to edifie withall, as oft
 as nede is, that it may minister grace vnto
 the hearers. And greue not the holy spirite
 of God, by whom ye are sealed vnto the
 day of redemption. Let all bitternes, and
 fiercenes, and wꝛath, and roꝝng, and cur-
 sed speakyng, be put away from you, with
 all maliciousnes. Be ye curteous one to
 another, mercifull, fozgeuynge one another,
 euen as God (foꝝ Chꝛistles sake) hath foz-
 geuen you.

The Gospel.



¶ **E**lus entred into a tynn, and
passed ouer and came into his
owne citie: And beholde, they
brought to him a man sicke of
the palsey, lying in a bed. And

Qpath.fr.

When Iesus saw the faith of them, he sayd to the sicke of the palsey, sonne, be of good chere, thy sinnes be forgiven thee. And behold, certayne of the Scribes said within them selues: this man blasphemeth. And when Iesus sawe theyr thoughtes, he said: wherfore thinke ye euill in your hartes: whether is it easier to say, thy sinnes be forgiven thee, or to say, arise and walke?

Q. (b)

but

The. xx. Sunday

but that ye may knowe that the sonne of man hath power to forgiue sinnes in earth. Then sayeth he to the sicke of the palsey: Arise, take vp thy bed, and go vnto thy house. And he arose and departed to his house: But the people that saw it marvelled, and glorified god which had geuen such power vnto men.

The. xxx. Sunday after Trinitie.

& The Collect.

A Almighty and mercifull God, of thy bountifull goodnesse, kepe vs from all thinges that may hurt vs, that we beyng ready both in body and soule, maye with free hartes accomplishe those thinges, that thou wouldest haue done: through Iesus Christ our Lorde.

& The Epistle.

Eph. v.

Take hede therfore howe ye walke, circumspectly; not as vnwyle, but as wyle men, redeming the tyme, because the dayes are euil. Wherefore be ye not vnwyle, but vnderstande what the wyll of the Lorde is, and be not drunken with wine, wherein is excelle: but be filled with the spirite, speakyng vnto your selues in Psalmes and Hymnes, and spiri-

after Trinitie.

spirituall songes, singing and making melody to the Lorde in your hartes, geuyng thankes alwaies for all thinges vnto God the father, in the name of our Lorde Iesus Christ, submitting your selues one to another in the feare of God.

¶ The Gospell.

Iesus sayde to his Disciples: The Mat. xxi. kingdome of heauen is lyke vnto a man that was a king, whiche made a mariage for his sonne, and sent forth his seruauntes to call them that were bidden to the wedding, and they would not come. Agayne, he sent forth other seruauntes, saying: tell them whiche are bydden, behold, I haue prepared my dinner, myne Oren and my fatlynges are killed, and all thinges are ready: come vnto the marriage. But they made light of it, and went theyr wayes, one to his farme place, and nother to his marchaundise, and the remnant toke his seruauntes, and entreated them shamefully, & slue them. But when the king harde thereof, he was wroth, and sent forth his men of warre, and destroyed those murtherers, and bent vp their cite. Then sayde he to his seruauntes: the marriage

The. xx. Sunday

riage in dede is prepared, but they which were bidden, were not worthy: go ye therefore out into the hie wayes, and as many as ye fynde, bid them to the mariage. And the seruauntes went forth into the hygh wayes, and gathered together al, as many as they coude fynde, both good and bad, and the weddyng was furnyshed with geastes. When the kyng came in, to see the geastes: and when he espied there a man which had not on a weddyng garment, he said vnto him: frende, how camest thou in hyther, not hauyng a wedding garment? And he was euen speechlesse. Then saide the king to the ministers: take and bynde him hande and foote, and cast him into vnter darkenes: thcre shalbe wepyng and gnashyng of teeth. For many are called, but fewe are chosen.

The. xxi. Sunday after Trinitie.

& The Collect.

G Raunt we beseeche thee merciful Lord, to thy faythfull people pardon & peace, that they maye be censed from all theyr synnes, and serue thee with a quiet minde: through Iesus Christ our Lorde.

The

after Trinitie.

& The Epistle.

Ephe. vi.

M brethren be strong through the
Lorde, & through the power of his
myght. Put on all the armour of
God, that ye may stande against all the as-
sautes of the Devill. For we wrestle not
against bloud and flesh, but agaynst rule,
agaynst power, agaynst worldlye rulers,
even gouernours of the darkenes of this
worlde, against spirituall craftines in hea-
uenly thinges. Wherefore take vnto you
the whole armour of God, that ye may be
able to resist in the euill day, and stand per-
fect in all thinges. Stande therefore, and
your loynes gird with the trueth, having
on the brest plate of righteousness, and ha-
ving shoes on your feete, that ye may be
prepared for the Gospell of peace. Aboue
all, take to you the shielde of fayth, wher-
with ye may quenche al the fiery dartes of
the wicked: and take the helmet of salua-
tion and the sword of the spirite, which is
the worde of God. And pray alwaies with
al maner of prayer and supplication in the
spirite, and watche therunto with all in-
stance and supplication for all saintes,
and for me, that utteraunce may be gener-
vnto

The. xxi. Sunday.

vnto me, that I may open my mouth freely,
to utter the secretes of my Gospell (where
of I am a messenger in bondes) that therein
I may speake freely as I ought to speake.

¶ The Gospell.

John. iij.

There was a certayne ruler whose
sonne was sicke at Capernaum.
Assone as the same harde, that Je-
sus was come out of Iewry into Galile, he
went vnto him, and besought him that he
would come downe & heale his sonne: For
he was euen at the poynt of death. Then
said Jesus vnto hym: Except ye see signes
and wonders, ye will not beleue. The ru-
ler said vnto him: Sir come downe or euer
that my sonne die. Jesus saith vnto him:
go thy way, thy son liueth. The man bele-
ued the worde that Jesus had spoken vnto
hym, and he went his waye. And as he
was goyng downe, the seruauntes mette
him, and told him, saying: thy sonne liueth.
The enquired he of them the houre when
he began to amende. And they sayde vnto
him: yester day at the seuenth houre the fe-
uer left him. So the father knewe that it
was the same houre in the whiche Jesus
said vnto hym, thy sonne liueth. And he be-
leued

after Trinitie.

ened and al his household. This is againe
the seconde miracle that Iesus dyd, when
he was come out of Iury into Galile.

The .xxij. Sunday after Trinitie.

& The Collect.

Lorde we besech thee to kepe thy house:
holde the Church in continuall godly-
nes: that thzough thy protection, it may be
free from all aduersities, and deuoutly ge-
uen to serue thee in good wothes, to the
glory of thy name: thzough Iesus Christ
our Lorde. Amen.

& The Epistle

I thanke my God with all remem-
brance of you alwayes in all my
prayers for you, and pray with glad-
nesse, because ye are come into the felowes-
hip of the Gospell, from the fyist day un-
till now. And am surely certified of this,
that he which hath begon a good worke in
you, shal perfourme it untill the day of Je-
sus Christe: as it becommeth me, that I
shoulde so iudge of you all, because I haue
you in my hart, forasmuche as ye are all
companions of grace with me, even in my
bondes, and in the defendyng and establi-
shing of the Gospell. For God is my re-
corde,

Philip. i.

The. xxiij. Sunday.

worde, howe greatly I longe after you all,
from the very hart roots in Iesus Christ.
And this I pray, that your loue may en-
crease yet more and more in knowledge,
and in all vnderstanding, that ye may ac-
cept the thinges that are moſte excellent,
that ye may be pure, and ſuch as offend no
man, vntyll the day of Chriſt, beyng filled
with the fruite of righteouſneſſe, whiche
commeth by Iesus Chriſt, vnto the glorie
and praife of God.

The Goſpell.

Mat. xviij

Peter ſayd vnto Iesus: Lord, howe
oſte ſhall I forgiue my brother, if
he ſinne againſt me, till ſeuē times?
Iesus ſaith vnto him: I ſay not vnto thee
vntyll ſeuē tymes, but ſeuētie times ſe-
uen times. Therefore is the kingdome of
heauen likened vnto a certayne man that
was a king, which would take accomptes
of his ſeruantes. And when he had begon
to reckon, one was brought vnto hym,
whiche ought hym ten thouſand talentes:
but forasmuch as he was not able to pay,
his Lord commaunded him to be ſold, and
his wife and childzen, and all that he had,
and payment to be made. The ſeruant
fell

after Trinitie.

fell downe, and besought him saying: Sir haue pacience with me, and I wyll paye thec all. Then had the Lorde pitie on that seruaunt, and loused him, and forgaue him the debt. So the same seruaunt went out and found one of his felowes which ought him an hundreth pence, and he layde handes on hym, and toke hym by the throte, saying: Pay that thou owest. And his fellow fell downe, and besought him saying: Haue pacience with me, and I wyll paye thee all: And he would not, but went and cast hym into prison tyll he should pay the debt. So when his felowes saw what was done, they were very sorre, and came and tolde vnto theyr Lorde all that had happened. Then his Lorde called him, and saide vnto him: O thou vngacious seruaunt, I forgaue thee al that debt when thou desiredst me: Shouldest not thou also haue had compassion on thy fellowe, even as I had pitie on thee? And his lord was wroth and deliuered hym to the gaplers, tyll he should pay all that was due vnto him. So likewyse shall my heauenly father do also vnto you, if ye from your hartes forgeue not (euery one his brother) their trespasses.

The .xxiiij. Sunday after Trinitie.

The Collect.

GOD our refuge and strength, whiche art the authour of al godlynes, be redy to heare the deuout prayers of the Church, and graunt that those thynges which we aske faithfully, we may obtayne effectually, thzough Iesus Christ our Lorde.

The Epistle.

Phil. iij. **B**rethren, be folowers together of me, and loke on them whiche walke euen so as ye haue vs for an ensample. For many walke (of whom I haue tolde you often, & nowe tell you weping) that they are the enemies of the crosse of Christ, whose ende is dampnation, whose belly is theyr God, and glozy to their shame, which are worldly mynded. But our conuersation is in heauen, from whence we loke for the sauiour, euen the Lord Iesus Christ, which shall chaunge our vyle body, that he may make it lyke vnto his glorious body, accordyng to the workyng, whereby he is able also to subdue all thynges vnto hymselfe.

The Gospell.

Mat. xxiij.

Then the Phariseys went out, and toke counsaile howe they myght tangle hym in his wordes. And they

after Trinitie.

they sent out vnto him their disciples with Herodes seruauntes, saying: Maister, we knowe that thou art true, and teachest the way of God truely, neither carest thou for any man, for thou regardest not the outward appearaunce of men. Tell vs therefore, howe thinkest thou: Is it lawfull that tribute be geuen to Caesar, or not? But Iesus perceiuyng their wickednes, sayde: Why tempt ye me ye hypocrites: shew me the tribute monye. And they toke hym a peny. And he saide vnto them: Whose is this image & superscription? They sayde vnto hym, Caesars. Then sayde he vnto them: Geue therefore vnto Caesar, the thynges which are Caesars, & vnto God, those thynges whiche are Gods. When they harde these wordes, they marueyled, and left hym, and went theyr way.

¶ The .xxiiij. Sunday after Trinitie.

¶ The Collect.

*L*orde we beseeche thee asswage thy people from theyr offences, that through thy bountifull goodnes, we maye be deliuered from the bondes of all those sinnes which by our frailtie we haue committed, graunt this. &c.

R (ii)

¶ The

The .xxliij. Sunday

¶ The Epistle.

Coloss. i.



We geue thanks to GOD the father of our Lorde Iesus Christ, alwayes for you in our prayers. For we haue harde of your faith in Christ Iesu, & of the loue whiche ye bears to all Saintes, for the hopes sake which is layde vp in store for you in heauen. Of whiche hope ye harde before by the true worde of the Gospell, which is come vnto you, euen as it is fruitfull, & groweth as it is also among you, from the daye in the which ye harde of it, and had experience in the grace of God, through the trueth, as ye learned of Epaphroa our deare felowe seruant, which is for you a fapthfull minister of Christ, whiche also declared vnto vs your loue which ye haue in the spirite. For this cause we also, euer sence the daye we harde of it, haue not ceased to pray for you, & to desire that ye myght be fulfilled with the knowledge of his wyl, in al wisdom & spirituall vnderstandyng, that ye might walke worthy of the Lorde, that in all thynges ye may please, beyng fruitfull in all good woorkes, and encreasing in the know-

after Trinitie.

knowledge of God, strengthened with all myght, through his glorious power, vnto all patience and long suffering, with joyfulness, geuyng thanks vnto the father, which hath made vs mete to be partakers of the inheritaunce of Saintes in lyght.

¶ The Gospell.



Whyle Iesus spake vnto the people, behold there came a certayne ruler and worshipped him, saying: my daughter is euen nowe deceased,

Math. ix.

but come and lay thy hande vpon her, and she shal lyue. And Iesus arose, and followed hym, and so dyd his disciples. And behold, a woman which was diseased with an issue of bloud twelue yeres, came behynd him, and touched the hemme of his besture. For she sayde within her selfe: yf I may touche but euen his besture onely, I shalbe safe. But Iesus turned hym about, and when he saw her, he said: daughter be of good comforte, thy fayth hath made the safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, and sawe the mynistrelles & people making a noyse,

¶ (iii)

he

The .xxv. Sunday

he said vnto them : Get you hence, for the mayde is not dead, but slepeth, and they laughed him to scoone. But when the people were put forth, he went in, and toke her by the hande, and sayde : Damosell arise. And the Damosell arose. And this noyse was abroade in all that lande.

¶ The .xxv. Sunday after Trinitie.

¶ The Collect.

S Tirre vp we beseeche thee, O Lord, the wylles of thy faithfull people, that they plenteouslye bryngyng forth the fruite of good workes, may of thee be plenteouslye rewarded, through Iesus Christ our Lord.

¶ The Epistle.

Ier. xxiii.

Behold, the time commeth saith the Lorde, that I wyl raise vp the righteous braunche of Dauid, whiche kyng shall beare rule, and he shall prosper with wisdom, and shall set vp equitie and righteousness againe in earth. In his time shall Iuda be saued, and Israell shall dwell without feare. And this is the name that they shal call him, euen the Lord our righteousness. And therfore beholde, the tyme commeth saith the Lorde, that it shalbe no moze sayd: The lord lieth which brought the
the

after Trinitie.

the chyldren of Israell out of the lande of Egypt: but the Lord liueth which brought forth & led the scede of the house of Israell out of the North lande, and from all cuntries where I haue scattered them, and they shal dwel in their owne land againe.

¶ The Gospell.



When Iesus lyft vp his eyes John. vi.
and sawe a great company come vnto hym, he saith vnto Philip: Whence shal we bye breade, that these may eate? This he said to proue hym, for he hymselfe knew what he would do. Philip aunswered him: Two hundred penyworth of breade are not sufficient for them that euery man maye take a litle. One of his disciples (Andrew, Simon Peters brother) sayde vnto him: There is a ladde here: whiche hath fve barlye loaves and two fishes; but what are they among so many? And Iesus sayde: Make the people sit downe. There was muche grasse in the place. So the men satte downe, in number about fve thousande. And Iesus toke the breade, and when he had geuen thanks, he gaue to the disciples, and

R (iiii)

the

The .xv. Sunday

the disciples to them that were set dolone, and likewise of the fishes, as much as they would. When they had eaten inough, he saith vnto his disciples: Gather vp the broken meate which remayneth, that nothing be losse. And they gathered it together, & filled .xij. baskets with the broken meate of the fiue barlie loanes, which broken meate remayned vnto them that had eaten. When those men (when they had sene the miracle that Iesus dyd) sayde: This is of a trueth the same prophet that should come into the world.

C If there be any mo Sundayes before Aduent Sunday, to supplie the same, shalbe taken the seruice of some of those Sundayes that were omitted betwene Theophany & Septuagesima.

¶ Saint Andrewes day.

E The Collect.

A Almighty God, which diddest geue such grace vnto thy holy Apostle Saint Andrewes, that he redyly obeyed the calling of thy sonne Iesus Chryst, & folowed hym without delay: Graunt vnto vs all, that we being called by thy holy worde, maye forthwith geue ouer our selues obediently to folowe thy holys commaundementes, throught the same Iesus Chryst our Lorde.

C The

Saint Andrewes day.

The Epistle.

If thou knowlege with thy mouth that Iesus is the Lord, and beleue in thy hart that God rayled him by fro death, thou shalt be safe. For to beleue with the harte iustificeth, and to knowlege with the mouth maketh a man safe. For the Scripture saith: Whosoever beleueth on him, shall not be confounded. There is no difference betwene the Jewe and the Gentyle. For one is Lorde of all, which is riche vnto all that cal vpon him. For whosoever doth call on the name of the Lord, shall be safe. How then shall they call on hym on whom they haue not beleued? Howe shall they beleue on hym on whom they haue not harde? Howe shall they heare without a preacher? And howe shall they preache without they be sent? As it is witten, howe beuotifull are the feete of them which bryng tydynges of peace, & bryng tidinges of good thinges: But they haue not all obeyed to the Gospell. For Esay saith: Lorde who hath beleued our sayinges? So then, sayth commeth by hearyng, & hearyng commeth by the word

Rom. x.

Saint Andrewes day.

of God. But I aske, haue they not harde? No doubt they: sounde went out into all landes, and they: wordes into the endes of the worlde. But I demaunde whether Israell dyd knowe or not: Fyfte Moyses saith: I wyl prouoke you to enuie by them that are no people, by a foolyshe nation I wyl anger you. Esay after that is bolde, and saith: I am sounde of them that sought me not, I am manyfest vnto them that asked not after me. But agaynst Israell he saith: All daye long haue I stretched forth my handes, vnto a people that beleueth not, but speaketh agaynst me.

The Gospell.

Mat. iiii.



And Jesus walked by the Sea of Galile; he sawe two brethren: Simon whiche was called Peter, & Andrew his brother, casting a net into the Sea (for they were fishers.) And he saith vnto them: folowe me, and I wyl make you to become fishers of men. And they straightway left theyr nettes and folowed him. And when he was gone forth from thence, he sawe other two brethren, James the sonne of Zebede, and John his brother,

Thomas the Apostle.

brother, in the shippe with Zebede they:
father, mending their nettes, and he called
them, and they immediatly left the shippe
and they: father, and folowed hym.

¶ Saint Thomas the Apostle.

¶ The Collect.

Almyghtie euerlyuing GOD, whiche
for the more confirmation of the faith,
diddest suffer thy holy Apostle Thomas to
be doubtfull in thy sonnes resurrection:
Graunt vs so perfectly & without al doubt
to beleue in thy sonne Iesus Christe, that
our fayth in thy sight neuer be reproued.
Hearc vs, O Lorde, through the same Je-
sus Christ, to whom with thee. &c.

¶ The Epistle.

We are ye not straungers nor
foreyners, but Citizens with the
Saintes, and of the householde of
God, and are buylt vpon the foundation
of the Apostles & Prophetes, Iesus Christ
hym selfe beyng the head corner stone, in
whom what building soeuer is coupled
together, it groweth vnto an holy Tem-
ple of the Lorde, in whom ye also are built
together, to be an habitation of God, tho-
rough the holy ghost.

Ephe. ij.

¶ The

Thomas the Apostle.

The Gospel.

John. xxi.

Thomas one of the twelue, whiche is called Didimus, was not with them when Iesus came. The other disciples therfore saide vnto him, we haue sene the Lorde. But he sayde vnto them: Except I se in his handes the pynt of the nayles, and put my finger into the pynt of the nayles, and thruste my hande into his syde, I wyl not beleue. And after. viij. dayes, agayne his disciples were within, and Thomas with them. When came Iesus when the doores were shut, and stode in the middes, and sayd: Peace be vnto you. And after that he said to Thomas: Bring thy finger hyther, and see my handes, and reache hyther thy hande, and thrust it into my side, & be not faithlesse, but beleuynge. Thomas answered and said vnto hym: My Lorde and my God. Iesus sayde vnto hym: Thomas because thou hast sene me thou hast beleued: Blessed are they that haue not sene, and yet haue beleued. And many other signes truly dyd Iesus in the presence of his disciples, whiche are not written in this booke. These are written that ye myght beleue, that Iesus Chryste is

The Conuersion of S. Paule.

Is the sonne of God, and that (in beleuing)
ye might haue lyfe thzough his name.

¶ The Conuersion of Saint Paule.

¶ The Collect.

GOD which hast taught al the worlde,
thzough the pzeachyng of thy blessed
Apostle Saint Paule: Graunt we besech
thee, that we which haue his wonderfull
conuersion in remembzaunce, may folowe
e fulfyll thy holy doctrine that he taught,
thzough Iesus Christ our Lorde.

¶ The Epistle.

AND Saul yet bzeathing out threat-
nynges and slaughter agaynst the
disciples of the Lorde, went vnto the
hygh Priest, and desired of him letters to
carry to Damasco, to the Synagogues,
that if he founde any of this waye (were
they men or women) he might bzing them
bound to Hierusalem. And when he iour-
neyed, it fortuned, that as he was come
nygh to Damasco, sodaynely there shined
rounde about hym a lyght from heauen,
and he fell to the earth, and harde a voyce
laying vnto him: Saule, Saule, why per-
secutest thou me? And he sayd: What art
thou Lorde? And the Lorde sayde: I am
Jesus

Actes. ix.

The Conuersion of S. Paule.

Jesus whom thou persecutest. It is harde
for thee to kicke against the pricke. And he
both tremblyng and astonyed, sayde: **Lord**
what wylt thou haue me to do? And the
Lord sayde vnto hym: Arise and go into
the Citie, and it shalbe tolde thee what
thou must do. The men which iourneyed
with hym, stode amased, hearyng a voyce
but seying no man. And **Saule** arose from
the earth, and when he opened his eyes
he sawe no man: But they ledde hym by
the hande, and brought hym into **Damasc**
co. And he was thre dayes without sight,
and nether dyd eate nor drinke. And there
was a certayne discipule at **Damasc**
co named **Ananias**, and to hym sayde the **Lord**
in a vision: **Ananias**. And he said, behold
I am here **Lord**. And the **Lord** said vnto
hym: Arise & go into the strete (whiche
is called straght) and seke in the house of
Judas after one called **Saule** of **Tharsus**.
For beholde he prayeth, and hath sene in
a vision a man named **Ananias**, comyng
in to hym, & puttyng his handes on hym,
that he myght receiue his sight. Then
Ananias aunswered: **Lord** I haue harde
by many of this man, howe much euill he
hath

The Conuersion of S. Paule.

hath done to thy Saintes at Hierusalem.
And here he hath auctoritie of the hye
priestes, to bynde al that call on thy name.
The Lorde saide vnto him : Go thy way,
for he is a chosen vessel vnto me, to beare
my name befoze the Gentiles and kinges,
and the chyldren of Israell. For I wyl
shewe hym holwe great thynges he muste
suffer for my names sake. And Ananias
went his way, and entred into the house,
and put his handes on hym, and sayde :
Brother Saule : The Lorde that appea-
red vnto thee in the waye as thou camest,
hath sent me, that thou myghtest receiue
thy syght, & be filled with the holy ghoſte.
And immediatly there fell from his eyes
as it had ben scales, and he receiued sight,
and arose and was baptised, and receiued
meate, and was comforted. Then was
Saule a certayne dayes with the disciples
which were at Damasco. And strayght-
way he preached Christ in the Synagoges
howe that he was the sonne of GOD.
But all that harde him were amased, and
sayde : Is not this he that spoyled them
which called on this name in Ierusalem,
and came hyther for that intent, that he
myght

The Conuersion of S. Paule.

myghte byring them bounde vnto the hygh
Priestes: But Saule encreased the more
in strength, and confounded the Jewes
which dwelt at Damasco, affirmyng that
this was very Christ.

& The Gospell.

Mat. xij.



Peter answered and sayde
vnto Iesus: Beholde, we
haue forsaken all, & folowed
thee, what shall we haue
therfore? Iesus sayde vnto
them: Verely I say vnto you, that when
the sonne of man shall sit in the seate of
his maiestie, ye that haue folowed me in
the regeneration, shall sitte also vpon .xij.
seates, and iudge the .xij. tribes of Israel.
And euery one that forsaketh house, or
brethren, or sisters, or father, or mother, or
wife, or children, or landes, for my names
sake, shall receiue an hundred fold, & shall
enherite euerlastyng lyfe. But many that
be first shalbe last, and the last shalbe first.

The Purification of Saint Mary the Virgin.

& The Collect.

*Almyghtie and euerlastyng God, we
humbly beseeche thy maiestie, that as
thy*

The Purification of S. Mary.

thy only begotten sonne, was this day presented in the Temple, in substance of our flesh, so graunt that we may be presented vnto thee with pure and cleare mindes: by Iesus Christ our Lorde.

The Epistle.

The same that is appointed for the Sunday.

The Gospell.

Luke. ij.

When the time of thy Purification was come, they brought hym to Hierusalem, to present him to the Lorde (as it is wyrtten in the lawe of the Lorde) euery man chyld that first openeth the matric, shalbe called holy to the Lorde, and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doves, or two young Pigeons. And behold, there was a man in Hierusalem, whose name was Simeon. And the same man was iust and godly, and looked for the consolation of Israell, and the holy ghost was in him. And an aunswere had he receyued of the holy ghost, that he shoulde not see death, except he first salve the Lorde Christ. And he came by inspiration into the Temple.

Saint Mathies day.

¶ The Collect.

Almightie God, whiche in the place of the traytour Judas, dyddest chose thy faithfull seruaunt Mathy to be of the number of thy twelue Apostles: graunt that thy Church beyng alway preserved from false Apostles, may be ordered and guyded by faythfull and true Pastoures, through Iesus Christ our Lorde.

¶ The Epistle.

Actes. i.

In those dayes Peter stood vp in the middes of the disciples, and said: the number of names that were together, were about an hundreth and twentie. Ye men and brethren, this scripture muste nedes haue ben fulfilled, whiche the holy ghost, thoro we the mouth of Dauid, spake befoze of Judas, which was guide to them that tooke Iesus. For he was numbred with vs, & had obtayned felowship in this ministration. And the same hath now possessed a plat of grounde, with the rewarde of iniquitie: & when he was hanged, burst a sunder in the middest, and all his bowels gushed out. And it was knowen vnto all the inhabiteurs of Ierusalem, in so muche that the same felde, is called in their mother

Saint Mathies day.

ther tounge Acheldema, that is to say, the bloudy fiede. For it is written in the booke of Psalmes: His habitation be voyde, and no man be dwelling therein, and his Byshoprike let another take. Wherefore, of these men whiche haue companied with vs, (all the time that the Lorde Jesus had all his conuersation among vs, beginning at the Baptisme of John, vnto that same day that he was taken vp from vs) must one be ordeyned to be a witnes with vs of his resurrection. And they appointed two, Ioseph which is called Barsabas, (whose surname was Iustus) and Mathias. And when they prayed, they sayd: Thou Lord which knowest the hartes of al men, shew whether of these two thou haste chosen, that he may take the rume of this ministration and Apostleship, from whiche Iudas by transgression fell, that he might go to his owne place. And they gaue forth theyr lottes, and the lotte fell on Mathias, and he was compted with the eleuen Apostles.

¶ The Gospel.

I At that tyme Jesus answered and Math. xi.
sayd: I thanke thee (O father) Lorde
S (y) of

Saint Mathies day.

of heauen and earth, because thou haste
hidd these thinges from the wyse and prou-
dent, and haste shewed them vnto babes:
Merely father, euē so was it thy good plea-
sure. All thinges are geuen vnto me of my
father. And no man knoweth the sonne,
but the father, neyther knoweth any man
the father, saue the sonne, & he to whomso-
euer the sonne will open him. Come vnto
me all ye that labour, and are laden, and I
wil ease you. Take my yoke vpon, & learne
of me, for I am meke and lowly in hart,
and ye shall finde rest vnto your soules, for
my yoke is easie, and my burthen is light.

Annunciation of the Virgin Mary.

¶ The Collect.

VVE besech thee Lord, polure thy grace
into our harts, that as we haue know-
wen Christ thy sonnes incarnation by the
message of an Angell: so by his crosse and
passion, we may be brought vnto the glo-
rye of his resurrection, through the same
Christ our Lorde.

¶ The Epistle.

Esay. viij.

God spake once agayne vnto Ahas,
saying: Require a token of the lord
thy God, whether it be towarde the
depth

The Annunciation of Mary

depth beneath, or towarde the height above. Then sayde Ahas: I wyll require none, neyther wyll I tempt the Lord. And he said, harken to, ye of the house of David, is it not ynough for you that ye be greuous vnto men, but ye must greue my god also: And therfore the Lord shall geue you a token: Beholde, a virgin shall conceyue and beare a sonne, and thou his mother shall cal his name Emmanuell. Butter and Honeye shall he eate, that he may knowe to refuse the euyl, and chose the good.

C The Gospell.

AND in the first moneth, the Aungell Luke. l.
Gabriel was sent from God, vnto a Citie of Galile, named Nazareth, to a virgin spoused to a man, whose name was Joseph, of the house of David, and the virgins name was Mary. And the aungell went in vnto her, and sayde: Hail full of grace, the Lorde is with thee, blessed arte thou among women. When she saw him, she was abashed at his saying, and cast in her minde what maner of salutation that should be. And the Aungell said vnto her: feare not Mary, for thou haste found grace with God. Beholde, thou shalt conceyue

S(ig)

in

The Annunciation of Mary

in thy wombe, and beare a sonne, and shalt call his name Iesus: he shall be great, and shall be called the sonne of the highest. And the Lord God shall geue vnto him the seat of his father David, and he shall reigne ouer the house of Jacob for euer, and of his kingdome there shall be no ende. Then said Mary to the Aungell: howe shall this be, seing I knowe not a man? And the Aungell answered and sayd vnto her: the holye ghost shall come vpon thee, and the power of the highest shall ouershadowe thee. Therfore also that holy thing which shall be borne, shall be called the sonne of God. And behold, thy cosin Elizabeth, she hath also conceived a sonne in her age. And this is the sixt moneth, which was called barren: for with God nothing shall be impossible. And Mary said, behold the handmaide of the Lord, be it vnto me according to thy word. And the aungell departed from her.

Saint Markes day.

¶ The Collect.

A Almighty God, which haste instructed thy holy Churche, with the beaucny doctrine of thy Euangelist S. Marke: geue vs

Saint Markes day.

vs grace so to be establiſhed by thy holye
Goſpell, that we be not like chylzen, ca-
ried away with euery blaſte of vayne doc-
trine: Thzough Jeſus Chziſt our Lorde.

& The Epistle.



¶ To euery one of vs is geuen
grace, accorðyng to the mea-
ſure of the gyfte of Chziſte.

Ephe. iij

¶ Wherfoze he ſaieth: ¶ When
he went vp on high, he ledde
captiuitie captiue, and gaue gyftes vnto
men. That he aſcended, what meaneth it,
but that he alſo deſcended firſt into the lo-
weſt partes of the earth: He that deſcended
is euen the ſame alſo that aſcended vp a-
boue al heauens, to fulfill all thinges. And
the very ſame made ſome Apoſtles, ſome
Prophetes, ſome Euāgelिſtes, ſome Shep-
herdes & teachers: to the edifyng of the
ſainctes, to the worke and adminiſtration,
euen to the edifyng of the body of Chziſt,
till we al come to the vnitie of the fayth, &
knowledge of the ſon of god, vnto a perfect
man, vnto the meaſure of y full perfect age
of Chziſt. That we henceforth ſhuld be no
more chylzen, wauering and carried about
with euery wynde of doctrine, by the wili-

Saint Markes day.

nes of men, through craftines, whereby they lay a wayte for vs to deceiue vs. But let vs folowe the trueth in loue, and in all thinges growe in him whiche is the head, euen Christ, in whom if al the body be coupled and knit together, throughout euery ioynt, wherewith one minisreth to another (accoording to the operation, as euery part hath his measure) he encreaseh the body, vnto the edifyng of it selfe through loue.

¶ The Gospell.

John. xv.

I Am the true vine, and my father is an husbände man. Euery bzaunche that beareth not fruite in me, he wil take away. And euery bzaunche that beareth fruite, wyl he purge, that it may bring forth moze fruite. Nowe are ye cleane thorow the wordes which I haue spoken vnto you. Wyde in me, and I in you. As the bzaunch can not beare fruite of it selfe, except it bide in the vine, no moze can ye except ye abide in me. I am the vine, ye are the bzaunches: he that abideth in me, and I in hym, the same bringeth forth muche fruite. For without me can ye do nothing. If a man bide not in me, he is cast forth as a bzaunche, and is withered, and men gather

Saint Markes day.

her them and cast them into the fyre, and
thei burne. If ye abide in me, and my woꝝ
des abyde in you, aske what ye will, and it
shalbe done for you. Herein is my father
glorified, that ye beare muche fruite, and
become my disciples. As the father hath
loued me, euen so also haue I loued you.
Continue you in my loue. If ye kepe my
commaundementes, ye shall hyde in my
loue, euen as I haue kept my fathers com-
maundementes, & abide in his loue. These
thinges haue I spoken vnto, that my ioye
might remayne in you, and that your ioy
might be full.

Saint Phillip and Iames.

The Collect.

A Almighty God, whom truely to knowe
is euerlasting life: graunt vs perfectly
to knowe thy sonne Iesus Christ to be the
way, the trueth, and the life, as thou haste
taught Saint Phillip and other the Apo-
stles: through Iesus Christ our Lorde.

The Epistle.

Iames the seruaunt of God, and of
the Lorde Iesus Christ, sendeth gre- James. i.
ting to the. iij. Tribes, whiche are
scatered abrode. My brethren, counte it for
an

Philip and James day.

an excreadyng ioy, when ye fall into diuers temptations, knowyng this, that the try- ing of your fayth gendreth patience: and let patience haue her perfect worke, that ye may be perfect and sounde, lackyng no- thing. If any of you lacke wisdom, let him aske of him that geueth it: Euen god, whiche geueth to all men indifferentlye, and casteth no man in the teeth, and it shalbe geuen hym. But let hym aske in fayth, and wauer not: For he that doub- teth, is like a waue of the sea, which is tost of the windes, and carped with violence. Neyther let that man thinke that he shall receyue any thing of the Lorde. A wauer- yng mynded man is vnstable in all his wayes. Let the brother whiche is of lowe degree, reioyce when he is exalted. Againe, let hym that is ryche, reioyce when he is made lowe. For euen as the floure of the grasse shall be passe awaye. For as the Sunne ryseth with heate, and the grasse withereth, and his flower falleth awaye, and the beautie of the fashion of it pery- sheth: Euen so shall the rich man perishe in his waies. Happy is the man that endu- reth temptation: for when he is tryed, he shall

Philip and James day.

shall receyue the crowne of life, whiche the lord hath promised to them that loue him.

¶ The Gospell.

AND Iesus said to his Disciples: let not your hartes be troubled. **Job. xij.** We beleue in God, beleue also in me. In my fathers house are many Mansions. If it were not so, I woulde haue tolde you. I go to prepare a place for you. And if I go to prepare a place for you, I wyll come agayne and receiue you, euen vnto my self: that where I am, there may ye be also. And whyther I go, ye know, and the way ye know. Thomas saith vnto him: Lord, we knowe not whyther thou goest, and how is it possible for vs to knowe the way? Iesus saith vnto him: I am the way, and the trueth, and the life. No man commeth to the father, but by me, yf ye had knowen me, ye had knowen my father also: and now ye knowe him, and haue sene hym. Philip saith vnto him: Lorde shewe vs the father, and it sufficeth vs. Iesus saith vnto him: haue I bene so long time with you, and yet haste thou not knowen me? Philip, he that hath sene me, hath sene my father: and howe saiest thou then,

Philip and James day.

then, shewe vs the father: Beleuest not thou that I am in the father, and the father in me: The wordes that I speake vnto you, I speake not of my self: but the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, and the father in me. Or els beleue me for the workes sake. Merely, verely, I say vnto you: he that beleueth on me, the workes that I do, the same shall he do also, and greater workes then these shall he do, because I go vnto my father. And whatsoever ye aske in my name, that wyl I do, that the father maye be glorified by the sonne. If ye shall aske any thyng in my name, I wyl do it.

Saint Barnabe Apostle.

The Collect.

Lorde almightie, which hast endued thy holy Apostle Barnabas, with singular giftes of thy holy ghost: let vs not be destitute of thy manifolde giftes, not yet of grace, to vse them alwaye to thy honour and glory: through Iesus Christ our Lord.

The Epistle

Actes. xi.

Thinges of these thinges came vnto the eares of the congregation, which was

Saint Barnabe Apostle.

was in Jerusalem. And they sent forth Barnabas, that he shoulde go vnto Antioche: whiche when he came and had seene the grace of God, was glad, and exhorted them all, that with purpose of harte, they would continually cleaue vnto the Lorde. For he was a good man, and ful of the holy ghost, and of fayth, and much people was added vnto the Lorde. When departed Barnabas to Tarsus to seke Saul. And when he had founde him, he brought hym vnto Antioche. And it chaunced, that a whole yere they hadde their conuersation with the congregation there, and taught much people. In so much that the disciples of Antioche, were the first that were called Christen. In those dayes came Prophetes from the Citie of Hierusalem vnto Antioche. And there stode vp one of them, named Agabus, and signified by the spirite, that there shoulde be great dearth throughout all the worlde, which came to passe in the Emperour Claudius dayes. When the Disciples, euery man according to his habilitie, purposed to sende succour vnto the brethren, whiche dwelt in Iury: whiche thyng they also dyd, and sent it to the Elders

Saint Barnabe Apostle.

ders by the hands of Barnabas and Saul.

& The Gospell.

John. xv.

This is my commaundement, that ye loue together as I haue loved you. Greater loue hath no man then this: That a man bestow his lyfe for his frendes. We are my frendes, yf ye do whatsoeuer I commaund you. Henceforth call I not you seruantes, for the seruant knoweth not what his Lorde doth. But you haue I called frendes: for all thinges that I haue hard of my father, haue I opened to you. We haue not chosen me, but I haue chosen you, and ordayned you to goe and bring forth fruite, and that your fruite shoulde remayne, that whatsoeuer ye aske of the father in my name, he may geue it you.

Saint Iohn Baptist day.

& The Collect.

A Almighty God, by whose prouidence thy seruant Iohn baptist was wonderfully borne, and sent to prepare the way of thy sonne our Sauour, by preaching of penance: make vs so to folow his doctrine and holy life, that we may truly repent, according to his preaching, and after his example,

Saint John Baptist.

example, constantly speake the truth, boldly rebuke vice, and patiently suffer for the truthe sake: through Iesus Christ. &c.

The Epistle

BE of good cheare my people, & ye Esay. xl
Prophetes, comfort my people saith
your God, comfort Hierusalem at
the hart, and tell her that her trauayle is
at an ende, that her offence is pardoned,
that she hath receiued of the Lordes hand,
sufficient correction for all her sinnes. A
voyce cryed in wilderness, prepare the way
of the Lord in the wyldernes, make strait
the path for our God in the desert. Let all
balleys be exalted, and euery mountayne
and hill be laide lowe. What so is croked,
let it be made straight, & let the rough be
made playne fieldes. For the glory of the
Lord shall appeare, & all fleshe shall at once
see it. For why: the mouth of the Lord hath
spoken it. The same voyce spake, now we
crye. And the Prophet answered: what
shall I crye? That all fleshe is grasse, and
that all the goodlynesse thereof, is as the
floure of the fiede. The grasse is wythe-
red, the floure falleth awaye. Euen so is
the people as grasse, when the breath of
the

Saint John Baptiste.

the Lorde bloweth vpon them. Neuerthe-
lesse, whether the grasse whyther, or that
the floure fade away, yet the worde of our
God endureth for ever. Go vp vnto the
high hyl (Sion) thou that bringest good
tidinges, lift vp thy voyce with power, O
thou preacher Jerusalem, lyst it vp with-
out feare, and say vnto the cities of Iuda:
beholde your God, beholde the Lorde God
shal come with power, and beare rule with
his arme. Behold, he bringeth his treasure
with him, and his workes go before hym.
He shal fede his flocke lyke an heardman.
He shal gather the lambes together with
his arme, & cary them in his bosome, and
shal kindly intreate those that beare yong.

¶ The Gospell.

Luke. i.

Elizabethes time came, that she shuld
be deliuered, and she brought forth a
sonne. And her neyghbours and her
Cosins harde howe the Lorde had shewed
great mercy vpon her, and reioysed with
her. And it fortunied that in the eyght day
they came to circumcise the chylde, and
called his name Zachary, after the name
of his father. And his mother aunswered
and sayd: Not so, but his name shalbe cal-
led

Saint John Baptist.

led John. And they saide vnto her: There is none of thy kindred that is named with this name. And they made signes to his father how he wold haue him called. And he asked for wytyng tables, and wrote, saying his name is John. And they marvelled al. And his mouth was opened immediately, and his tonge also, and he spake and prayled God. And feare came on all them that dwelt nye vnto hym. And all these sayinges were noysed abroad thoroughout all the high countrey of Iury, and they that harde them, layde them vp in theyr hartes, saying: What maner of chyld shall this be? And the hande of the Lorde was with him. And his father Zacharias was filled with the holy ghost, and prophesied, saying: Praise be the Lorde God of Israell, for he hath visited and redeemed his people. And hath rayled vp an horne of saluation vnto vs, in the house of his seruaunt David. Euen as he promised by the mouth of his holy prophetes, which were sence the woyle began. That we should be saued from our enemies, & from the hand of al that hate vs. That he wold deale mercifully with our fathers, and re-

Saint John Baptist.

member his holy couenant. And he wold
perfourme the othe which he sware to our
father Abraham, for to forgeue vs. That
we beyng delyuered out of the handes of
our enemies, myght serue hym without
feare all the dayes of our lyfe, in suche ho-
lines & rightcousnes as are acceptable be-
fore hym. And thou chyld shalt be called
the prophete of the highest. For thou shalt
go before the face of the Lorde to prepare
his wayes. To geue knowledge of salua-
tion vnto his people for the remission of
sinnes. Thzough the tender mercy of our
God, wherby the day spring from an hygh
bath visited vs. To geue lyght to them
that sat in darknes, and in the shadowe of
death, and to guyde our feete into the way
of peace. And the childe grew, and waxed
strong in spirite, and was in wildernes tyl
the day came when he should shewe hym
selfe vnto the Israelites.

¶ Saint Peters day.

¶ The Collect.

Almightie God, which by thy son Iesus
Chrylle, hast geuen to thy Apostle S.
Peter many excellent giftes, & commaun-
dest him earnestly to fede thy flocke: make
we

Saint Peters day.

we beseeche thee al Bishops and Pastours diligently to preache thy holy worde, & the people obediently to folowe the same, that they maye receiue the crowne of euerlasting gloze, through Iesu Chyist our Lord.

The Epistle.

At the same tyme Herode the kyng stretched forth his handes to bere certayne of the congregation. And he kylled James the brother of John with the sworde. And because he sawe that it pleased the Iewes, he proceeded farther, and toke Peter also. When were the days of swete breade. And when he had caught him, he put him in prison also, and deliuered hym to foure quaternions of souldiers to be kept, intending after Easter to bring hym forth to the people. And Peter was kept in prison, but prayer was made without ceasynge, of the congregation, vnto God for hym. And when Herode woulde haue brought hym out vnto the people, the same nyght slept Peter betwene two souldiers, bounde with two chaynes. And the keepers before the doze kept the prison. And beholde, the Angell of the Lorde was there present, & a lyght shined in the habi-

Actes. xij.

Saint Peters day.

tation. And he smote Peter on the side, & stirred him vp, saying: Arise vp quickly. And his chaynes fel from his handes. And the Angell sayde vnto hym: Gyrde thy selfe, and bynde on thy sandales. And he so dyd. And he saith vnto hym: Caste thy garment about thee, and folowe me. And he came out and folowed hym, and wist not that it was trueth which was done by the Angell, but thought he had sene a vision. When they were past the first & second watch, they came vnto the Iron gate that leadeth vnto the Citie, whiche opened to them by the owne accorde. And they went out, and passed through one strete, & forth with the Angell departed from hym. And when Peter was come to hymself, he said: Nowe I knowe of a suertie that the Lord hath sent his Angell, & hath deliuered me out of the hande of Herode, & from all the awaytynge of the people of the Iewes.

¶ The Gospell.

Mat. xvj. VVhen Iesus came into the coastes of the Citie, which is called Cesarea Philippi, he asked his disciples, saying: Whom do men say that I the sonne of man am? They sayde: Some say that thou

Saint Peters Day.

thou art John Baptist, some Elias, some
Jeremias, or one of the Prophetes. He
saith vnto them: But whom say ye that
I am: Simon Peter answered & sayde:
Thou art Christ the sonne of the lyving
God. And Iesus answered and saide vn-
to him: Happy art thou Simon the sonne
of Jonas, for fleshe and bloud hath not o-
pened that vnto thee, but my father whi-
che is in heauen. And I say vnto thee that
thou art Peter, and vpon this rocke wyl
I buylde my congregation. And the gates
of hell shall not preuaile agaynst it. And
I wyl geue vnto thee the keyes of the
kingdome of heauen. And whatsoeuer
thou byndest in earth, shalbe bounde in
heauen, and whatsoeuer thou lousest in
earth, shalbe loused in heauen.

¶ Saint James the Apostle.

¶ The Collect.

G Raunt, O mercifull God, that as thy
holy Apostle Saint James, leauing his
father and all that he had, without delay
was obedient vnto the calling of thy Son
Iesus Christ, & folowed hym: So we for-
sakyng al worldly & carnal affections, may
be euermore redy to folow thy command-
mentes,

Saint James Apostle.

dementes, through Iesu Christ our Lord.

& The Epistle.

Actes. xi.

In those dayes came prophetes from the Citie of Ierusalem vnto Antioche. And there stode by one of them named Agabus, and signified by the spirite, that there shoulde be great dearth throughout all the worlde, which came to passe in the Emperour Claudius dayes. The the disciples, every man according to his habilitie, purposed to send succour vnto the brethren, which dwelt in Iury, which che thyng they also dyd, and sent it to the Elders by the handes of Barnabas and Saule. At the same time Herode the king stretched forth his handes to bere certaine of the congregation. And he killed James the brother of John with the sword. And because he sawe it pleased the Jewes, he proceeded farther, and toke Peter also.

& The Gospell.

Math. xx.

Then came to hym the mother of Zebedes children, with her sonnes, worshyping hym and desiring a certayne thyng of hym. And he saide vnto her: What wylt thou? She sayde vnto hym: Graunt that these my two sonnes may

Saint James Apostle.

may syt, the one on thy ryght hande, and the other on thy lefte, in thy kyngdome. But Iesus answered and saide: Ye wote not what ye aske. Are ye able to drinke of the cup that I shall drynke of? and to be baptised with the baptisme that I am baptised with? They sayde vnto hym: we are. He sayde vnto them: Ye shall drynke in dede of my cuppe, and be baptised with the baptisme that I am baptised with: but to syt on my ryght hande and on my left, is not mine to geue, but it shal chaunce vnto them that it is prepared for of my father. And when the tennē heard this, they disdayned at the two brythren. But Iesus called them vnto hym, and sayde: Ye knowe that the Princes of the nations haue dominion ouer them, and they that are great men exercise authoritie vpon them. It shall not be so among you. But whosoever wyl be great among you, let hym be your minister, and whosoever wyl be chiefe among you, let hym be your seruaunt. Euen as the Sonne of man came not to be ministered vnto, but to minister, and to geue his lyfe a redemption for many.

¶ Saint Bartholomew Apostle.

¶ The Collect.

O Almyghtie and everlasting God, which hast geuen grace to thine Apostle Bartholomew truely to beleue, and to preach thy worde: Graunt we beseeche thee vnto thy Church, both to loue that he beleued, and to preache that he taught, through Christ our Lorde.

¶ The Epistle.

Actes. b.

In the handes of the Apostles were many signes and wonders shewed among the people, and they were altogether with one accorde in Salomons porche. And of other durst no man ioyne hym selfe to them, neuerthelesse the people magnified them. The number of them that beleued in the Lord, both of men and women, grewe moze and moze, insomuch that they brought the sicke into the stretes and layde them on beddes and couches, that at the least way the shadowe of Peter when he came by, might shadowe some of them. There came also a multitude out of the Cities rounde about, vnto Ierusalem, bryngyng sicke folkes, & them which were bered with vncleane spirites, and they were healed enery one.

¶ The

Saint Bartholomew Apostle.

¶ The Gospel.

And there was a strife among them Luk. xxiij.
whiche of them shoulde seme to be
the greatest. And he sayde vnto
them: The kinges of nations raine
ouer them, and they that haue authoritie
vpon them, are called gracious Lordes:
but ye shal not so be. But he that is grea-
test among you, shalbe as the yonger, and
he that is chiefe, shalbe as he that doeth
minister. For whether is greater, he that
sitteth at meate, or he that serueth: Is not
he that sitteth at meate? But I am a-
mong you as he that ministrereth. Ye are
they whiche haue bydden with me in my
temptations. And I appoynt vnto you a
kingdome, as my father hath appoynted
vnto me, that ye may eate & drynke at my
table in my kingdome, and sit on seates
iudgeyng the .xij. tribes of Israell.

¶ Saint Mathewe.

¶ The Collect.

Almyghtie God, whiche by thy blessed
sonne dydest call Mathewe from the
receipt of custome, to be an Apostle and
Euangelist: Graunt vs grace to forsake
al conietous desires and inordinate loue of
riches,

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Saint Mathew Apottle.

riches, and to folowe thy sayde sonne Jesus Christ, who lyueth and raigneth with thee and the holy ghost. &c.

¶ The Epistle.

1. Cor. 4.

Saying that we haue suche an office, euen as God hath had mercy on vs, we go not out of kynd, but haue cast from vs the clokes of vn honestie, and walke not in craftines, neyther handle we the worde of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospell be yet hyd, it is hydde among them that are losse, in whom the God of this worlde hath blynded the myndes of them which beleue not, lest the lyght of the Gospell of the glory of Christe (whiche is the Image of God) shoulde shine vnto them. For we preache not our selues, but Christe Jesus to be the Lorde, and our selues your seruantes for Jesus sake. For it is God that commaundeth the lyght to shyne out of darknesse, whiche hath shyned in our hartes, for to geue the lyght of the knowledge of the glory of God, in the face of Jesus Christ.

¶ The

Saint Mathew Apostle.

& The Gospell.

AND as Jesus passed forth from thence, he sawe a man named Mathew, sitting at the receipte of custome, and he sayde vnto hym, folow me, and he arose & folowed hym. And it came to passe, as Jesus satte at meate in his house, beholde, many Publicans also and sinners that came, sat downe with Jesus and his disciples. And when the Pharisees sawe it, they sayde vnto his disciples: Why eateth your master with Publicans and sinners: But when Jesus harde that, he sayde vnto them: They that be strong neede not the Physition, but they that are sicke. Go ye rather and learne what that meaneth: I wyl haue mercy, and not sacrifice. For I am not come to cal the righteous, but sinners to repentaunce.

¶ Saint Michaell and all Angels.

& The Collect.

Euerlastyng God, whiche hast ordeyned & constituted the seruices of all Angels and men in a wonderfull order: mercifullye graunt, that they which alway do thee seruice in heauen, maye by thy appoyntment succour and defende vs in earth,
through

Saint Michaell Archangell.
through Iesus Christ our Lorde.

Apo. xij.

The Epistle.

There was a great battayle in hea-
uen. Michaell & his Angels fought
with the dragon, and the dragon
fought with his aungels, and preyed
not, neyther was theyr place founde any
more in heauen. And the great Dragon
that olde Serpent, called the deuyll and
Sathanas, was cast out, which deceiueth
all the worlde. And he was caste into the
earth, and his Angels were caste out also
with him. And I harde a loude voyce, say-
ing: In heauen is now made saluation
and strength, and the kyngdoms of our
God, & the power of his Christe. For the
accuser of our brethren is cast downe, whi-
che accused them before God day & nyght.
And they overcame hym by the blood of
the lambe, and by the worde of theyr testi-
monie, and they loved not theyr liues vnto
the death. Wherefore reioyce heauens, &
ye that dwell in them. And vnto the in-
habitours of the earth, and of the sea, for
the deuyll is come downe vnto you, which
hath great wrath, because he knoweth
that he hath but a shorte tyme.

The

Saint Michaell Archangell.

& The Gospell.

At the same tyme came the disciples math. 18.
vnto Iesus, saying : Who is the
greatest in the kingdome of heauen?
Iesus called a chyld vnto hym, and sette
hym in the myddest of them, and sayde :
Werely I say vnto you, excepte ye turne &
become as chyldzen, ye shall not enter in-
to the kyngdome of heauen. Whosoener
therfore humbleth hym selfe as this childe,
that same is the greatest in the kyngdome
of heauen. And whosoener receiueth such
a chyld in my name, receiueth me. But
who so doeth offend one of these litle ones
which beleue in me, it were better for him
that a myllstone were hanged about his
necke, and that he were drowned in the
depth of the sca. Wo vnto the worlde be-
cause of offences. Necessary it is that of-
fences come. But wo vnto the man by
whom the offence commeth. Wherefore
yf thy hande or thy foote hynder thee, cut
hym of, and cast it from thee : It is better
for thee to enter into lyfe halt or maymed,
rather then thou shouldest (hauyng two
handes or two feete) be caste into euerla-
styng fyre. And yf thine eye offende thee,
plucke

Saint Michaell Archangell.

plucke it out, and cast it from thee: It is better for thee to enter into lyfe with one eye, rather then (hauping two eyes) to be cast into hell fyre. Take heede that ye despise not one of these litle ones. For I say vnto you, that in heauen they: Angels do alwayes beholde the face of my father which is in heauen.

¶ Saint Luke the Euangelist.

¶ The Collect.

Almyghtie God, whiche calledst Luke the Phisition, whose prayse is in the Gospell, to be a phisition of the soule, it maye please thee by the wholsome medicines of his doctrine, to heale all the diseases of our soules, through thy sonne Iesu Christ our Lorde.

¶ The Epistle.

1. Tim. 4

VVatch thou in all thynges, suffer afflictions, do the worke thoroughly of an Euangelist, fulfill thyne office vnto the vttermost. Be sober. For I am now ready to be offered, and the tyme of my departing is at hande. I haue fought a good fight, I haue fulfilled my course, I haue kept the fayth. From henceforth there is laide by for me a crowne of righteousness, which

Saint Luke the Euangelist.

which the Lord that is a righteous iudge, shall geue me at that day, not to me only, but vnto al them that loue his commynge. Do thy diligence that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia, onely Lucas is with me. Take Marke and bryng hym with thee, for he is profitable vnto me for the ministration. And Tichicus haue I sent vnto Ephesus. The cloke that I leste at Troada with Carpus, when thou comdest bryng with thee, and the bookes, but speciallye the parchment. Alexander the Coppersmith dyd me much euyll, the Lord rewarde him accordyng to his dedes, of whom be thou ware also: For he hath greatly withstand our wordes.

¶ The Gospell.

The Lord appoynted other seuentie Luk. x.
and two also, and sent them two &
two before hym, into euery Citie
& place whither he him selfe would come.
Therefore he said vnto them: The haruest
is great, but the labourers are fewe. Pray
ye

Saint Luke the Euangelist.

ye therfore the Lord of the haruest, to send forth labourers into the haruest. Go your wayes, behold I send you forth as lambes among wolues. Beare no wallet, neither scrippe, nor shoes, and salute no man by the way. Into whatsoeuer house ye enter, first say: Peace be to this house. And if the sonne of peace be there, your peace shall reste vpon hym: yf not, it shall returne to you agayne. And in the same house tarpe syl, eating & drinking such as they geue. For the labourer is worthy of his reward.

¶ Simon and Iude Apostles.

The Collect.

Almighty God which hast buylded the congregation vpon the foundation of the Apostles and Prophetes, Iesus Christ hym selfe being the head corner stone: Graunt vs so to be ioyned together in vnitie of spirite, by theyr doctrine, that we may be made an holy temple, acceptable to thee, through Iesu Christ our Lord.

The Epistle.

Iude. j.

Iudas the seruant of Iesu Christ, the brother of James, to them which are called and sanctified in God the father, and preserved in Iesu Christe: mercy

Simon and Iudes day.

mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to wyte vnto you, of the common saluation, it was nedefull for me to wyte vnto you, to exhort you, that ye should continually labour in the fayth, whiche was once geuen vnto the saintes. For there are certaine vngodly men craftely crept in, of which it was witten afore time vnto such iudgment: they turne the grace of our god vnto wantonnes, and denye God (whiche is the onely Lorde) and our Lorde Iesu Christe. My mynde is therfore to put you in remembraunce, forasmuche as ye once knowe this, howe that the Lorde (after he had deliuered the people out of Egypt) destroyed them which after beleued not. The Angells also whiche kept not their fyrst estate, but leste theyr owne habitation, he hath reserued in everlasting chaynes vnder darkenesse, vnto the iudgement of the great day, euen as Sodome and Gomorre, and the Cities about them, which in lyke maner defiled them selues with fornication, and folowed straunge fleshe, are set forth for an example, and suffer the payne of eternall fyre: Likewise, these being de-

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ceiued

Simon and Iudes day.

reiuued by dreames, defyle the fleshe, dispise rulers, and speake euill of them that are in authoritie.

& The Gospell.

John. xv.

This commaund I you, that ye loue together. If the world hate you, ye knowe it hated me before it hated you. If ye were of the worlde, the worlde would loue his owne. Howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therfore the worlde hateth you. Remember the worde that I say vnto you: the seruaunt is not greater then the Lord. If they haue persecuted me, they wyll also persecute you. If they haue kept my saying: they will kepe yours also. But all these thinges wyll they do vnto you for my names sake, because they haue not knowen him that sent me. If I had not come & spoken vnto them, they should haue had no sinne, but nowe haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also. If I had not done among them the workes whiche none other man did, they should haue had no sinne, but nowe haue they both seene and hated, not only me, but also my father.

But

All Saintes.

But this happeneth, that the saying might be fulfilled that is written in theyr lawe: they hated me without a cause. But when the comforter is come, whom I will sende vnto you from the father, even the spirite of trneth (which proceadeth of the father) he shall testifie of me, and ye shall beare witnes also, because ye haue ben with me from the beginning.

All Sainctes.

¶ The Collect.

A Almighty God, whiche haste knyt together thy electe in one Communion and felowship in the mysticall body of thy sonne Christ our Lorde, graunt vs grace so to folowe thy holy Saintes, in all vertues and godly luyng, that we may come to those inspeakable ioyes, whiche thou hast prepared for the that vnfaignedly loue thee: through Iesus Christ our lord. Amen.

¶ The Epistle.

Behold I John sawe another Aun: Apoc. viij.
gell ascende from the rising of the Sunne, whiche had the seale of the luyng God, and he cryed with a loude voyce to the.iiii. aungels (to whom power was geuen to hurt the earth, and the sea)
W (ij) saying:

All Sainctes.

saying: hurt not the earth, neyther the sea,
neyther the trees, tyll we haue sealed the
seruauntes of our god in their fozeheades.
And I harde the number of them whiche
were sealed, and there were sealed an C.
and xliij. M. of all the Tribes of the chyldren
of Israell.

Of the tribe of Iuda, were sealed. xii. M.

Of the tribe of Ruben, were sealed. xij. M.

Of the tribe of Gad, were sealed. xij. M.

Of the tribe of Aser, were sealed. xij. M.

Of the tribe of Reptalim, were seal. xij. M.

Of the tribe of Manasses, were seal. xij. M.

Of the tribe of Simeon, were sealed. xij. M.

Of the tribe of Leni, were sealed. xij. M.

Of the tribe of Isachar, were sealed. xij. M.

Of the tribe of Zabulon, were seal. xij. M.

Of the tribe of Ioseph, were sealed. xij. M.

Of the tribe of Benjamin, were seal. xij. M.

After this I behelde: and loe, a greate
multitude (whiche no man can number) of
all nations, and people, and tounge, stode
befoze the seat, and befoze the Lambe, clo-
thed with longe white garmentes, and
Palmes in their handes, and cryed with a
loude voyce, saying: Saluation be ascribed
to him that sitteth vppon the seate of our
God,

All Sainctes.

God, and vnto the Lambe. And all the
Aungels stode in the compasse of the seate,
and of the Elders, and the.iiii. beastes, and
fel befoze the seate on their faces, and woꝝ
shipped God, saying: Amen. Blessing, and
glory, and wisdom, and thanke, and ho-
nour, and power, and myght, be vnto our
God foꝛ euermore. Amen.

¶ The Gospell.

Iesus seing the people, went vp into
the mountayne, and when he was
set, his disciples came to him, & after
that he had opened his mouth, he taught
them, saying: Blessed are the poore in spi-
rite, foꝛ theirs is the kingdome of heauen.
Blessed are they that mourne, foꝛ they shal
receiue comfort. Blessed are the meke: foꝛ
they shal receyue the enheritaunce of the
earth. Blessed are they which hunger and
thirst after ryghteousnes: foꝛ they shalbe
satisfied. Blessed are the mercifull: foꝛ
they shal obtayne mercy. Blessed are the
pure in hart: foꝛ they shal see God. Blessed
are the peacemakers: foꝛ they shalbe cal-
led the chyldren of God. Blessed are
they whiche suffer persecution foꝛ ryghte-
ousnes sake: foꝛ theirs is the kingdome
of

Math. v.

All Saintes.

of heauen. Blessed are ye when men reuile
you, and persecute you, and shall falsely say
all maner of euill sayinges against you for
my sake. Reioyce and be glad, for great is
your rewarde in heauen. For so per-
secuted they the Prophetes
whiche were before
you.

The Order for the administra- tion of the Lordes Supper or holy Communion.



¶ Many as intend to be partakers
of the holy Communion, shall sig-
nifie their names to the Curate or
uer night, or els in the morning
afoze the beginning of Morning
prayer, or immediately after.
And if any of those be an open and
notorious euill-liuer, so that the
congregation by him is offended,
or haue done any wronge to his neighbours by word
or dede, the Curate hauyng knowledge thereof, shall
call him, and aduertise him in any wise, not to presume
to the Lordes Table, vntill he haue openly declared
himselife to haue truly repented, and amended his for-
mer naughty lyfe, that the congregation may thereby
be satisfied, whiche afoze were offended, and that he
haue recompensed the parties whom he hath done
wronge vnto, or at the least declare him selife to be in
full purpose so to do, as sone as he conueniently may.
The same order shall the Curate vse with those, be-
twixt whom he perceiueth malice & hatred to reigne,
not

The Communion.

not suffering them to be partakers of the Lordes table, untill he knowe them to be reconciled. And if one of the parties so at variance be content to forgiue fro the bottome of his hart, all that the other hath trespassed against him, and to make amendes for that he himselfe hath offended: and the other partie will not be perswaded to a godly bridle, but remayne styll in his frowardnes and malice, the Minister in that case, ought to admit the penitent person to the holy Communion, and not him that is obstinate. The table hauing at the Communion time a sayre whyte linnen cloth vpon it, shall stande in the body of the Church, or in the Chaunsel, where Morning prayer and Evening prayer be appoynted to be sayde, and the priest standing at the North syde of the table, shall say the Lordes prayer with this Collect folowing.

THE Communion.



Almighty God, vnto whom all hartes be open, al desires known, and from whom no secretes are hyd: cleanse the thoughtes of our hartes by the inspiration of thy holy spirite, that we may perfectly loue thee, and worthily magnifie thy holy name: through Chyiste our Lorde. Amen.

¶ Then shall the priest rehearse distinctly all the ten commandementes, and the people kneeling, shall after euery commandement, aske Goddes mercy for their transgression of the same after this sort.

A (iii)

The

The Communion.

C The Minister.

GOD spake these wordes, and sayde:
I am the Lord thy God. Thou shalt
haue none other gods but me.

C People.

Lord haue mercy vpon vs, and encline
our hartes to kepe this lawe.

C Minister.

Thou shalt not make to thy selfe any gra-
uen Image, nor the likenesse of any thing
that is in heauen aboue, or in the earth be-
neath, nor in the water vnder the earth.
Thou shalt not bowe downe to them nor
worship them. For I the Lord thy God
am a gelous God, and visite the sinne of
the fathers vpon the chyldren, vnto the
thyrde and fourth generation of them that
hate me, and shew mercy vnto thousandes
in them that loue me, and kepe my com-
maundementes.

C People.

Lord haue mercy vpon vs, and encline
our hartes to kepe this lawe.

C Minister.

Thou shalt not take the name of the Lord
thy god in vaine, for the lord wyl not holde
him guiltlesse that taketh his name in vaine.

C People.

Lord haue mercy vpon vs. &c.

Minister

The Communion.

A Minister.

Remember that thou kepe holy the Sabbath day. Sixe daies shalt thou labour and do al that thou haste to do, but the seuenth day is the Sabbath of the lord thy god. In it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruaunt, and thy maide seruaunt, thy cattell, and the straunger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and halowed it.

A People.

Lord haue mercy vpon vs, and encline our hartes to kepe this lawe.

A Minister.

Honour thy father and thy mother, that thy dayes may be long in the lande which the Lord thy God geueth thee.

A People.

Lord haue mercy vpon vs, and encline our hartes to kepe this lawe.

A Minister.

Thou shalt do no murther.

A People.

Lord haue mercy vpon vs, and incline our hartes to kepe this lawe.

A (b)

Minister

The Communion.

C Minister.

Thou shalt not commit adultery.

C People.

Lorde haue mercy vpon vs. &c.

C Minister.

Thou shalt not steale.

C People.

Lorde haue mercy vpon vs. &c.

C Minister.

Thou shalt not beare false witness against thy neighbour.

C People.

Lorde haue mercy vpon vs.

C Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wyfe, nor his seruaunt, nor his mayde, nor his Oxe, nor his Ass, nor any thyng that is his.

C People.

Lorde haue mercy vpon vs, and wyte all these thy lawes in our hartes we beseeche thee.

C Then shall folowe the Collect of the day, with one of these two Collectes following for the Quene, the Priest standyng by and saying: Let vs pray.

C Priest.

A **Almighty God, whose kingdome is everlasting, and power infinite, haue mercy vpon the whole congregation,**

The Communion.

on, and so rule the hart of thy chosen seruaunt Elizabeth our Quene and gouernour, that she (knowyng whose minister she is) may aboue all thinges seeke thy honour and glozy: and that we her subiectes (duely considering whose authoritie she hath) maye faythfully scrue, honour, and humbly obey her, in thee, and for thee, accordyng to thy blessed worde and ordinance: through Iesus Christ our Lorde, who with thee and the holy ghost, lyueth and raigneth euer one God, worlde without ende. Amen.

Almighty and euerlasting God, we be taught by thy holy word, that the hartes of kinges, are in thy rule and gouernance, and that thou doest dispose and tourne them as it seemeth best to thy godly wysdome: we humbly beseeche thee, so to dispose and gouerne the hart of Elizabeth, thy seruaunt, our Quene and gouernour, that in all her thoughtes, wordes, and workes, she maye euer seeke thy honour and glozye, and studie to preserue thy people committed to her charge, in wealth, peace, and godlynes. Graunt this O mercyfull father, for thy deare sonne

The Communion.

sonne sake, Iesus Christ our Lord. Amen.

Immediately after the Collectes, the priest shall
read the Epistle beginning thus.

The Epistle written in the Chapter of.
And the Epistle ended, he shall say the Gospell, be-
ginning thus.

The Gospell written in the Chapter of.
And the Epistle and Gospell beyng ended, shalbe
sayde the Crede.

I beleue in one God the father Al-
mighty, maker of heauen and earth,
and of all thinges visible and inuisi-
ble: And in one Lowe Iesus Christ, the
onely begotten sonne of God, begotten of
his father before all worldes: God of God,
light of light, very God of very God, be-
gotten, not made, beyng of one substance
with the father, by whom al thinges were
made: who for vs men, and for our salua-
tion, came downe from heauen, and was
incarnate by the holy ghost, of the virgin
Mary, and was made man, and was cru-
cified also for vs vnder Poncius Pilate.
He suffered and was buryed, and the thyrde
day he arose againe according to the scrip-
tures, and ascended into heauen, and sit-
teth at the ryght hande of the father. And
he shall come agayne with glory, to iudge
both the quicke and the dead. Whose
king.

The Communion.

kingdome shall haue none ende. And I be-
leue in the holy ghost, the Lord and geuer
of life, who pzoceadeth from the father and
the sonne, who with the father and the
sonne together is worshipped and glozifi-
ed, who spake by the Prophetes. And I be-
leue one Catholike & Apostolike Church.
I acknowledge one baptism, for the re-
mission of sinnes. And I looke for the re-
surrection of the dead, and the lyfe of the
worlde to come. Amen.

¶ After the Crede, if there be no Sermon, shall folow
one of the Homilies already set forth, or hereafter
to be set forth by common auctoritie.

¶ After suche Sermon, homily, or exhortation, the
Curate shall declare vnto the people, whether there
be any holy dayes or fastyng dayes the weke folo-
wyng, and earnestly exhort them to remember the
poore, saying one or mo of these sentences folowing
as he thinketh most conuenient by his discretion.

Let your light so shine before men, that
they may see your good woorkes, and glozi-
fie your father whiche is in heauen. **Math. v.**

Lay not vp for your selues treasure vp-
on the earth, where the ruste and mothe
doth corrupte, and where thieues breake
through and steale: But laye vp for your
selues treasures in heauen, where nether
ruste nor moth doth corrupte, and where
thieues

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thieues do not breake through and steale.

Math. vij Whatsoeuer you would that men shuld do vnto you, euen so do vnto them: for this is the lawe and the Prophetes.

Math. vij Not euery one that saith vnto me, Lord, Lord, shal enter into the kingdome of heauen: but he that doth the wyl of my father which is in heauen.

Luke. xix Zache stode forth, and sayde vnto the Lord, beholde Lord, the halfe of my goodes I geue to the poore, and if I haue done any wronge to any man, I restore foure folde.

1. Cor. ix. Who goeth a warfare at any tyme of his owne cosse? Who planteth a Vineyarde, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of mylke of the flocke?

1. Cor. ix. If we haue soluen vnto you spirituall thinges, is it a great matter, yf we shall reape your worldly thinges?

1. Cor. ix. Do ye not knowe that they whiche minister about holy thynges, liue of the Sacrifice? They which waite of the Altare, are partakers with the Altare. Euen so hath the Lorde also ordayned: that they whiche peache the Gospel, shoulde lyue of the Gospel.

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He whiche soweth little, shall reape little, and he that soweth plenteously, shall reape plenteously. Let euery man do accordyng as he is disposed in his hart, not grudgyng, or of necessitie: for God loueth a chearefull geuer. 2. Cor. ix.

Let him that is taught in the worde, minister vnto him that teacheth, in all good thinges. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. Galat. vi.

While we haue time, let vs do good vnto all men, and specially vnto them, which are of the household of fayth. Gala. vi.

Godlynes is great ryches, yf a man be content with that he hath: for we brought nothing into the worlde, neyther maye we carry any thyng out. 1. Tim. vi.

Charge them whiche are ryche in this worlde, that they be ready to geue, and glad to distribute, layng vp in store for them selues a good foundation agaynst the time to come, that they may attayne eternall lyfe. 1. Tim. vi.

God is not vnrighteous, that he wyl for get your workes and labour that proceedeth of loue: whiche loue ye haue shewed for Heb. vi.

The Communion.

foz his names sake, whiche haue ministred vnto Saintes, and yet do minister.

Heb. xiii. To do good, and to distribute forget not: for with such sacrifices God is pleased.

1. Joh. iij. Who so hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from him: howe dwelleth the loue of God in him?

Tob. iij. Geue almes of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lorde shall not be turned away from thee.

Tob. iij. Be mercyfull after thy power. If thou haste much, geue plenteously: if thou haste litle, do thy diligence gladly to geue of that litle, for so gatherest thou thy selfe a good rewarde in the day of necessitie.

Pro. xix. He that hath pitie vpon the poore, lendeth vnto the Lorde: and looke what he layeth out, it shalbe payde him agayne.

Psal. lxi. Blessed be the man that prouydeth for the sicke and needy, the Lorde shall deliuer him in the time of trouble.

¶ Then shall the Churchwardens or some other by them appoynted, gather the deuotion of the people, and put the same into the poore menis boxe, & vpon the offering dayes appoynted, every man and woman shall pay to the Curate the due and accustomed offeringes. After which done, the priest shal say.

Let

The Communion.

Let vs pray for the whole state of
Chrystes Church militant here in
earth.



Almyghtie and euerlyuyng
god, which by thy holy Apo-
stle hast taught vs to make
prayers and supplications,
and to geue thanks for all
men: We humblye beseeche thee, mooste
mercifully to accept our almes, and to re-
ceiue these our prayers, whiche we offer
vnto thy diuine maiestie, beseechyng thee
to enspire continuallye the vniuersall
Church with the spirite of trueth, vnitie,
and concord. And graunt that all they
that do confesse thy holy name, may agree
in the trueth of thy holye worde, and lyue
in vnitie and godly loue. We beseech thee
also to saue & defende al Christian kinges,
princes, and gouernours, and specially thy
seruaunt Elizabeth our Quene, that vnder
her, we may be godly and quietly go-
uerned, and graunt vnto her whole coun-
saile, & to al that be put in auctoritie vnder
her, that they may truely and indiffe-
rently minister iustice, to the punishment
of wickednes and vice, and to the mainte-

If there be
no almes
geue vnto
the poore,
then shall
the worde
of accep-
tyng our
almes, be
lefte out
vnsayde,

The Communion.

naunce of Gods true religion and vertue. Geue grace (O heavenly father) to al Bishops, Pastours, and Curates, that they may both by theyr lyfe and doctrine sette forth thy true and lyuely word, and rightly and duely administer thy holy Sacramentes, and to al thy people geue thy heavenly grace, and especially to this congregation here present, that with meke hart and due reuerence they may heare and receiue thy holy worde, truly seruyng thee in holynes and righteousness, al the dayes of theyr lyfe. And we most humbly besech thee of thy goodnes, O Lorde, to comfort and succour all them which in this transitorye lyfe be in trouble, sorowe, nede, sickness, or any other aduersitie: Craunt this O father, for Iesus Christes sake our only mediatour and aduocate. Amen.

¶ Then shall follow this exhortation, at certayne tymes, when the Curate shall see the people negligent to come to the holy Communion.



¶ Come together at this tyme (dearely beloued brethren) to feede at the lordes supper, vnto the whiche in Gods behalfe I byd you all that

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that be here present, and beseeche you for the Lord Jesus Christes sake, that ye wyl not refuse to come thereto, beyng so longyngly called and bydden of God himself. Ye know how greuous & unkinde a thing it is, when a man hath prepared a ryche feast, decked his table with all kynde of prouision, so that there lacketh nothyng but the ghestes to syt downe, and yet they which be called (without any cause) most vnthankfully refuse to come: Whiche of you in such a case woulde not be moued? Who would not thynke a great iniury & wrong done vnto hym? Wherefore moste dearly beloued in Christe, take ye good heede, lest ye, withdrauing your selues fro this holy supper, prouoke Gods indignation against you. It is an easy matter for a man to say I wyl not communicate, because I am otherwyle letted with worldly busines. But such excuses be not so easly accepted and allowed before God. If any man saye, I am a greuous sinner, and therfore am afrayde to come: Wherefore then do ye not repent and amend? When God calleth you, be you not ashamed to say you wyl not come: When you should

¶ (ii) returne

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returne to God, wyl you excuse your selfe, and say that you be not redy: Consider earnestly with your selues, howe litle suche faigned excuses shall auayle before God. They that refused the feast in the Gospel, because they had bought a farme, or woulde trye theyr yokes of oren, or because they were maryed, were not so excused, but counted vnwoorthy of the heauenly feast. I for my part am here present, & accordyng to myne office I byd you in the name of God, I call you in Chyistles behalfe, I exhort you as you loue your owne saluation, that ye wyl be partakers of this holy Communion. And as the sonne of God dyd vouchsafe to yelde vp his soule by death vpon the crosse for your health: Euen so it is your duetie to receiue the Communion together, in the remembrance of his death, as he himselfe commaunded. Nowe, yf you wyl in no wyse thus do, consider with your selues howe great iniury you do vnto God, and howe soze punishment hangeth ouer your heads for the same. And wheras ye offende God so soze in refusing this holy banquet, I admonishe, exhort, and besech you, that vnto
this

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this unkindnes ye wil not adde any more,
which thyng ye shall do, yf ye stande by as
gasers & lookers on them that do communi-
cate, and be no partakers of the same your
selues. For what thyng can this be ac-
compted els, then a further contempt, and
unkindnes vnto God. Truly, it is a
great vnthankfulnes to say nay when ye
be called: but the fault is muche greater,
when men stande by, and yet wyl neyther
eate nor drynke this holpe Communion
with other. I praye you what can this be
els, but euen to haue the misteries of
Christ in derision. It is sayd to all, take ye
and eate, take and drynke ye all of this, do
this in remembraunce of me. With what
face then, or with what countenance
shall ye heare these wordes? What wyl
this be els, but a neglectyng, a despying,
& a mockyng of the Testament of Christ?
Wherefore rather then ye should so do, de-
part you hence, & geue place to them that
be godly disposed. But when you depart,
I beseeche you ponder with your selues
from whom you depart. Ye depart from
the Lordes table, ye depart from your bre-
thren, and from the banquet of most hea-

The Communion.

uenly foode. These thynges yf ye earnestly consider, ye shall by Gods grace returne to a better mynde. For the obteynnyng wherof, we shall make our humble petitions, whyle we shal receiue the holy Communion.

¶ And sometyme shalbe sayde this also, at the discretion of the Curate.

Dearely beloued, forasmuche as our dutie is to render to almightie God our heauenly father moste hartie thanks, for that he hath geuen his sonne our Sauour Iesus Christ, not only to dye for vs, but also to be our spirituall foode and sustenance, as it is declared vnto vs aswell by Gods worde, as by the holy Sacramentes of his blessed body and bloud, the whiche beyng so comfortable a thyng to them which receiue it worthyly, and so dangerous to them that wyll presume to receiue it vnworthyly: My duetie is to exhort you to consider the dignitie of the holy mystery, and the great peryll of the vnworthy receiuyng therof, and so to searche and examine your owne consciences, as you should come holy and cleane to a most Godly and heauenly feast, so that in no wyle

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wyle ye come, but in the mariage garment, required of God in holy Scripture, and so come and be receiued as worthy partakers of such a heauenly table. The way and meanes therto is: First to examine your lyues and conuersation by the rule of Gods commaundementes, & wherein soeuer ye shall perceiue your selues to haue offended, eyther by wylle, worde, or dede, there bewaile your owne sinnefull liues, confesse your selues to almyghtie God, with full purpose of amendement of lyfe. And yf you shall perceiue your offences to be such, as be not only agaynst God but also agaynst your neyghbours: Then ye shall reconcile your selues vnto them, redy to make restitution and satisfaction, according to thuttermost of your powers, for all iniuries and wronges done by you to any other, and lykewyle being redy to forgeue other that haue offended you, as you woulde haue forgeuenes of your offences at Gods hande. For otherwyle the receiuyng of the holy Communion, doth nothyng els but encrease your dampnation. And because it is requisite that no man shoulde come to the holy Communion,

but

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but with a full trust in Gods mercy, and with a quiet conscience. Therfore yf there be any of you, which by the meanes aforesayde, can not quiet his owne conscience, but requireth further comfozte oꝛ counsayle, then let him come to me, oꝛ to some other discrete & learned Minister of Gods worde, and open his grieve, that he maye receiue such ghostly counsayle, aduise, and comfozte, as his conscience maye be relieved, and that by the minisſterye of Gods worde, he maye receiue comfozt, and the benefite of absolution, to the quietyng of his conscience, and auoydyng of all scruple and doubtfulnes.

¶ Then shall the priest say this exhortation.

Dearely beloued in the Lord, ye that mynde to come to the holye Communion of the body and bloudde of our Sauour Chyſte, muſt conſider what Saint Paule writeth vnto the Corinthisans, howe he exhorteth all perſons diligently to trye and examine them ſelues, before they preſume to eate of that breade, and drynke of that cup. For as the benefite is great, yf with a true penitent hart & lyuely fayth we receiue that holy Sacrament:

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ment: (For then we spiritually eate the
fleshe of Christe, & drynke his bloud, then
we dwell in Christ, and Christ in vs, we
be one with Christ, & Christ with vs:) So
is the daunger greate, yf we receiue the
same vnworthily. For then we be gyltye
of the body and bloud of Christ our Sau-
our. We eate and drinke our owne damp-
nation, not considering the Lordes body.
We kyndle Gods wrath agaynst vs. We
prouoke him to plague vs with diuers di-
seases and sundry kyndes of death. Ther-
fore if any of you be a blasphemour of God,
an hynderer or slaunderer of his word, an
adulterer, or be in malice or enuye, or in
any other greuous cryme, bewaile your
sinnes, and come not to this holy Table,
lest after the takynge of that holye Sacra-
ment, the deuyll enter into you, as he en-
tered into Judas, and fyll you full of all in-
iquities, & byng you to destruction both
of bodye and soule. Judge therefore your
selues (brethren) that ye be not iudged of
the Lord. Repent you truly for your sin-
nes past, haue a lyuely and stedfast faith in
Christ our Sauour. Amende your lyues,
and be in perfect charitie with all men, so
¶ (v) shall

The Communion.

shall ye be meete partakers of those holye mysteries. And aboue all thynges, ye must geue mosse humble and hartly thanks to God the father, the sonne, and the holye ghost, for the redemption of the worlde, by the death and passion of our Saviour Christ, both God and man, who did humble hym selfe euen to the death vppon the crosse for vs miserable sinners, which laye in darknesse and shadowe of death, that he myght make vs the chylzen of God, and eralt vs to euerlasting lyfe. And to thende that we shoulde alway remember the exceeding great loue of our maister and only Saviour Iesus Christ, thus dying for vs, and thinnumerable benefites (whiche by his precious bloud sheddyng) he hath obtayned to vs, he hath instituted and ordeyned holy mysteries as pledges of his loue, and continuall remembraunce of his death, to our greate and endlesse comfort. To hym therefore, with the father, and the holye ghost, let vs geue (as we are mosse bounden) continuall thanks, submitting our selues wholly to his holy wyl and pleasure, and studying to serue hym in true holynes and ryghteousnes all the
dayes

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dayes of our lyfe. Amen.

¶ Then shall the priest saye to them that come to receiue the holy Communion.



¶ That do truly and earnestly repent you of your sinnes, and be in loue and charitie with your neyghbours, and entende to leade a newe lyfe, folowynge the

commaundementes of God, and walkyng from henceforth in his holy wayes: Draw nere, and take this holye Sacrament to your comfort, make your humble confession to almighty God, befoze this congregation here gathered together in his holy name, mekely knelyng vpon your knees.

¶ Then shall this general confession be made, in the name of all those that are mynded to receiue the holy Communion, eyther by one of them, or els by one of the Ministers, or by the priest himselfe, all kneelyng humbly vpon theyr knees.



Almyghtie God, father of our Lord Iesus Chyste, maker of all thynges, iudge of all men, we knowlege & bewayle our manyfold sinnes and wickednes, whiche we from tyme to tyme moste grievously

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uously haue committed, by thought, worde, and dede, against thy diuine maiestie, prouokynge moste iustly thy wroth and indignation agaynst vs. We do earnestlye repent, and be hartely soze for these our misdoynge, the remembraunce of them is greuous vnto vs, the burthen of them is intollerable: Haue mercy vpon vs, haue mercy vpon vs most mercifull father, for thy sonne our Lorde Jesus Christes sake, forgeue vs al that is past, and graunt that we may euer hereafter serue & please thee in newnes of lyfe, to the honoꝛ and gloꝛy of thy name, through Jesus Christe our Lorde. Amen.

¶ Then shall the Priest, or the Byshop (being present) stande vp, and turnyng hym selfe to the people, say thus.

Almighty God our heauenly father, who of his great mercy hath promised forgeuenes of synnes to all them which with hartye repentaunce and true fayth turne vnto him: Haue mercy vpon you, pardon and deliuer you from al your synnes, confirme and strengthen you in al goodnes, and bryng you to euerlastyng lyfe, through Jesus Christe our Lorde. Amen.

¶ Then

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C Then shall the priest also say.

Hearc what comfortable wordes
our sauour Christ saith to al that tru-
lye turne to hym.

C Come vnto me al that trauayle and be
heauy laden, and I shall refreshe you. So
God loued the worlde, that he gaue his
only begotten sonne, to the ende that all
that beleue in hym shoulde not perishe,
but haue lyfe euerlastyng.

Hearc also what S. Paule saith.

This is a true saying, and worthy of al
men to be receiued, that Iesus Christe
came into the world to saue sinners.

Hearc also what S. Iohn saith.

If any man sinne, we haue an advocate
with the father, Iesus Christe the ryghte-
ous, & he is the propiciation for our sinnes

C After which, the priest shall procede, saying.
Lyst vp your hartes.

C Answer.

We lyst them vp vnto the Lorde.

C priest.

Let vs geue thanks vnto our Lord God.

C Answer.

It is meete and ryght so to do.

C priest.

It is very meete, ryght, and our bounden
dutie,

Proper Prefaces.

duetie, that we shoulde at all tymes, and in al places, geue thanks to thee, O Lord holy father almightie euerlastyng God.

¶ Here shall folowe the proper Preface, accordyng to the tyme, yf there be any specially appointed. Or els immediately shall folow. (Therfoze with Angels, and Archangels. &c.)

¶ Proper Prefaces.

¶ Upon Christmas day, and .viij. dayes after.

BEcause thou dyddeste geue Jesus Christ thyne only son to be bozne as this daye for vs, who by the operation of the holy ghost, was made verye man, of the substaunce of the virgin Mary his mother, and that without spot of sinne, to make vs cleane from al sinne. Therfoze with Angels. &c.

¶ Upon Easter day, and .viij. dayes after.

It chiefly are we bounde to praye thee, for the glorious resurrection of thy sonne Jesus Christe our Lorde, for he is the very Pascall Lambe, whiche was offered for vs, & hath taken away the sinne of the worlde, who by his death hath destroyed death, and by his rysyng to lyfe agayne, hath restored to vs euerlastyng lyfe.

Proper Prefaces.

ypse. Therfore with Angels. &c.

¶ Upon the Assention day, and .xlii. dayes after.

Through thy mosste deare beloued sonne Iesus Christ our Lorde, who after his most glorioous resurrection manifestly appeared to all his Apostles, & in theyr sight ascended vp into heauen, to prepare a place for vs, that where he is, thither myght we also ascend, and raigne with him in glory. Therfore with. &c.

¶ Upon Whitunday, and .vi. dayes after.

Through Iesus Christ our Lorde, according to whose most true promise the holy ghost came down this day from heauen, with a sodayne great sounde as it had ben a myghtie winde, in the likenes of fiery tongues, lyghtyng vpon the Apostles to teach them, and to leade them to all trueth, geuyng them both the gyft of diuers languages, and also boldnesse, with feruent zeale constantlye to preache the Gospell vnto all nations, whereby we are brought out of darknesse and errour, into the cleare lyght and true knowledge of thee, and of thy sonne Iesus Chryste. Therfore with Angels and Archangels, and with all the blessed company. &c.

¶ Upon

Proper Prefaces.

¶ Upon the feast of Trinitie only.

Is very meete, ryght, & our bounden dutie, that we should at al times & in al places, geue thanks to thee, O Lord, almyghtie and everlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that whiche we beleue of the glozy of the father, the same we beleue of the sonne, & of the holy ghost, without any difference or inequalitye. Therfore. &c.

¶ After which Prefaces, shall folow immediately.

Therfore with Angels, and Archangels, and with all the compaigne of heauen, we laude and magnifie thy glorious name euermore praysyng thee, & saying: Holy, holy, holy, Lord God of hostes. Heauen and earth are full of thy glozy. Glozy be to thee O Lord most hygh.

¶ Then shal the Pryest, knelyng downe at Gods boorde, say in the name of all them that shall receiue the Communion, this prayer folowynge.



Ve do not presume to come to this thy Table (O mercifull Lord) trustyng in our owne ryghteousnesse, but in thy manyfold and great mercies. We be not worthy so much

The Communion.

much as to gather vp the crummes vnder thy Table, but thou art the same Lorde, whose propertie is alwayes to haue mercye: graunt vs therfore gracious Lorde, so to eate the fleshe of thy deare sonne Iesus Chryste, and to drinke his blood, that our sinfull bodyes may be made cleane by his body, and our soules washed through his most precious blood, & that we may euer more dwell in him and he in vs. Amen.

¶ Then the priest standyng vp, shall say as foloweth.

A Almighty God our heavenly father, whiche of thy tender mercy dydest geue thine only sonne Iesus Chryst, to suffer death vppon the crosse for our redemption, who made there (by his one oblation of him selfe once offered) a full, perfect and sufficient Sacrifice, oblation, and satisfaction for the sinnes of the whole worlde, and dyd institute, and in his holy Gospell commaunde vs to continue a perpetual memory of that his precious death, untill his coming agayne: Heare vs O merciful father we besech thee, and graunt that we receiuing these thy creatures of bread and wyne, accordyng to thy sonne
p (i) our

The Communion.

our Saviour Iesus Christes holy institution, in remembraunce of his death and passion, may be partakers of his most blessed body and bloud, who in the same night that he was betrayed, toke bread, & when he had geuen thanks, he brake it, and gaue it to his disciples, saying: Take, eate, this is my body whiche is geuen for you: Do this in remembraunce of me. Likewise after Supper, he toke the cup, and when he had geuen thanks, he gaue it to them, saying: Drinke ye all of this, for this is my bloud of the newe Testament, whiche is shed for you and for many, for remission of sinnes, do this as oft as ye shal drinke it in remembraunce of me.

¶ Then shall the Minister first receyue the communion in both kindes him selfe, and next deliuer it to other Ministers (if any be there present that they may helpe the chiefe Minister) and after, to the people, in their handes kneeling. And when he deliuereth the bread, he shall say.

The body of our Lorde Iesus Christe whiche was geuen for thee, preserve thy body and soule into euerlastyng lyfe: and take and eate this, in remembraunce that Christ died for thee, & fede on him in thine hart by fayth, with thankesgeuing.

And

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And the Minister that delivereth the cup, shall say,
The blood of our Lorde Iesus Chryste
whiche was shed for thee, preserve thy bo-
die & soule into cuerlasting life: and drinke
this in remembraunce that Chrystes blood
was shed for thee, and be thankfull.

Then shall the priest say the Loides prayer, the
people repeating after hym every petition. After
whiche sayde, as foloweth.

O Lorde and heauenly father, we thy
humble seruauntes, entierly desire
thy fatherly goodnes, mercyfully
to accepte this our sacrifice of prayse and
thanks geuyng, most humbly besechyng
thee to graunt, that by the merites and
death of thy sonne Iesus Chyist, & through
fayth in his blood, we (and all thy whole
Churche) maye obtayne remission of our
sinnes, and all other benefites of his Passi-
on. And here we offer & present vnto thee,
O Lord, our selues, our soules and bodies,
to be a reasonable, holy, and liuely sacrifice
vnto thee: humbly besechyng thee, that all
we which be partakers of this holy Com-
munion, may be fulfylled with thy grace,
and heauenly benediction. And although
we be unworthy through our manyfolde
sinnes,

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sinnes, to offer vnto thee any sacrifice, yet we beseeche thee to accept this our bounden dutie & seruice: not waying our merites, but pardonyng our offences, through Iesus Christ our Worde, by whom and with whom in the vnitie of the holy ghost, all honour and glory be vnto thee. O father almightie, worlde without ende. Amen.

¶ Or this.

Almightie and euerliuing God, we moste hartely thanke thee, for that thou doest vouchesafe to feede vs, which haue duely receyued these holy mysteries, with the spirituall foode of the most precious body and bloud of thy sonne our Sauour Iesus Christ, and doest assure vs therby of thy fauour and goodnes toward vs, and that we be very members incorporate in thy mysticall body, whiche is the blessed company of all saythfull people, and be also heires through hope of the euerlasting kingdome, by the merites of the most precious death and passion of thy deare sonne. We nowe moste humbly beseeche thee, O heauenly father, so to assiste vs with thy grace, that we may continue in that holy fellowship, and do al such good woorkes

The Communion.

workes as thou haste prepared for vs to
walke in, through Iesus Christ our lord, to
whom with thee & the holy ghost, be al ho-
nour and glory, world without end. Amen.

¶ Then make sayde or songe.



Glorie be to god on high. And
in earth peace, good will to-
wardes men. We prayse
thee, we blesse thee, we wor-
ship thee, we glorifie thee, we
geue thanks to thee for thy
great glory, O Lord God heauenly king,
God the father almightie. O Lord, the
only begotten sonne Iesu Christ. O Lord
God, Lambe of God, sonne of the father,
that takest away the sinnes of the worlde,
haue mercy vpon vs. Thou that takest a-
way the sinnes of the worlde, haue mercy
vpon vs. Thou that takest away the sinnes
of the world, receiue our prayer. Thou that
sittest at the ryght hand of God the father,
haue mercy vpon vs. For thou onely art
holy: Thou onely art the Lord: Thou one-
ly, O Christ, with the holy ghost, art most
high in the glory of God the father. Amen.

¶ Then the priest or the Byshop, if he be present,
shall let them depart with this blessing.

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The peace of God which passeth all understanding, kepe your harts and mindes in the knowledge, and loue of God, and of his sonne Iesus Christ our Lorde: and the blessing of God almightie, the father, the sonne, and the holy ghost, be amonge you, and remaine with you alwayes. Amen.

A Collectes to be sayde after the Offertory, when there is no Communion, euery such day one. And the same may be sayd also as often as occasion shall serue, after the Collectes either of Morning and Evening prayer, Communion, or Lectury, by the discretion of the Minister.

Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruantes toward the attaynement of euerlastyng salvation, that amonge all the chaunges and chaunces of this mortal life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord. Amen.

O Almighty lord and euerliuing god, vouchsafe we beseech thee to direct, sanctifie and gouerne, both our hartes and bodyes, in the wayes of thy lawes, and in the woorkes of thy commaundementes:

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dementes, that through thy moste mightie protection, both here and euer, we may be preserved in body and soule : through our Lord and Saviour Jesus Christ. Amen.

Ghaunt we beseeche thee almightie God, that the wordes whiche we haue harde this day with our outward eares, maye through thy grace be so graffed inwardlye in our hartes, that they may bring forth in vs the fruite of good luyng, to the honour and prayse of thy name: through Jesus Christ our Lord. Amen.

Reuent vs, O Lorde, in all our doynge, with thy moste gracious fauour, and further vs with thy continuall helpe, that in al our woorkes, begon, continued, and ended in thee: we may glorifie thy holpe name, and finally by thy mercy obtayne everlasting life : Through Jesus Christ our Lorde. Amen.

Al mightie God, the fountayne of all wisdom, whiche knowest our necessities before we aske, & our ignorance in askyng, we beseeche thee to haue compassion vpon our infirmities, & those

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things whiche for our vnworthynes we dare not, and for our blyndnes we cannot aske, vouchsafe to geue vs for the worthynes of thy sonne Iesus Christ our Lorde. Amen.

A Almighty God, whiche haste promised to heare the petitions of them that aske in thy sonnes name, we beseeche thee mercifully to encline thine eares to vs, that haue made now our prayers & supplications vnto thee: and graunt that those things whiche we haue faithfully asked, accordyng to thy wyll, maye effectually be obteyned, to the reliefe of our necessitie, and to the setting forth of thy glory, through Iesus Christe our Lorde. Amen.

C Upon the holy dayes (yf there be no Communion) shalbe sayd all that is appoynted at the Communion, vntill the ende of the Homily, concluding with the generall prayer, for the whole state of Christes Church militant here in earth, and one or mo of these Collectes before rehearsed, as occasion shall serue.

C And there shalbe no celebration of the Lordes supper, except there be a good number to communicate with the Priest, accordyng to his discretion.

C And yf there be not aboue twentie persons in the paryshe of discretion to receyue the holy Communion, yet there shal be no Communion, except foure or thre at the least Communicate with the Priest. And in Cathedral and Collegiate Churches, where be

The Communion.

be many Wictees and Deacons, they shal al receiue the Communion with the Minister every Sunday at the least, except they haue a reasonable cause to the contrary.

The bread and wine for the Communion shalbe prouided by the Curate and the Churchwardens, at the charges of the parisme, and the parisme shalbe discharged of suche summes of money or other duties, whiche hitherto they haue payde for the same, by order of theyr houses every Sunday.

And note that every parishoner shal communicate at the least thre tymes in the yere, of whiche, Easter to be one, and shal also receyue the Sacramentes and other rites, according to the order in this booke appointed. And yearly at Easter every parishoner shal reckon with his

Parson, Wycar, or Curate, or his

or their deputie or de-

puties, and pay to

them or him all

Ecclesiastick

call duties accustomedly due

then and at that tyme to

be payde.

The ministration of Baptisme to be vsed in the Church.



It appeareth by auncient wyters, that the Sacrament of Baptisme in the olde tyme, was not commonly ministered, but at two times in the yere, at Easter and Whitsontide: at whiche tymes it was openly ministered in the pience of all the congregation: which custome (nowe being growen out of vse) although it can not for many considerations be well restored agayne, yet it is thought good to folowe the same as nere as conveniently may be. Wherefore the people are to be admonished, that it is moste convenient, that Baptisme should not be ministered but vpon Sundates and other holydaies, when the moste number of people may come together, aswell for that the congregation there present may testifie the receyving of them that be newly baptised into the number of Christs Church, as also because in the baptisme of Infantes, euery man present may be put in remembrance of his owne profession made to God in his Baptisme. For whiche cause also it is expedient, that Baptisme be ministered in the Englishs tongue.

Neuerthelesse, if necessitie
so require, chyl-

dren may at all tymes be
baptised at
home.

Publique Baptisme.

¶ When there are chyldren to be Baptised vpon the Sunday or hollyday, the parentes shall geue knowledge ouernight, or in the morning afore the beginning of morning prayer, to the Curate: and then the Godfathers, Godmothers, and people, with the chyldren must be ready at the Font, eyther immediately after the last Lesson at morning prayer, or els immediately after the last Lesson at Evening prayer, as the Curate by his discretio shall appoint. And then standing there, the priest shall aske whether the chyldren be Baptised, or no. If they answer no: Then shall the priest say thus.



Carly beloued, forasmuche as all men be conceived and borne in sinne, and that our Saviour Christe sayeth, none can enter into the kingdome of God (except he be regenerate and borne anewe, of water and the holy ghost:) I besech you to call vppon God the father, through our Lorde Iesus Christ, that of his bounteous mercy, he wyll graunt to these chyldren that thyng, whiche by nature they cannot haue, that they may be baptised with water and the holy ghost, and receyued into Christes holy Church, and be made liuely members of the same.

Then

The ministration

¶ Then the priest shall say.

¶ Let vs pray.

Almightie and everlasting G D D,
whiche of thy great mercy dyddest
saue Noe and his familie in the arke
from perishing by water, and also diddest
safely leade the chyldren of Israell thy peo-
ple through the red Sea, figuring thereby
thy holy Baptisme, and by the Baptisme
of thy welbeloued sonne Jesus Chyist, did-
dest sanctifie the floud Iordane, and all
other waters, to the mysticall washyng
away of sinne: We beseeche thee for thyne
infinite mercies, that thou wilt mercifully
loke vpon these chyldren, sanctifie them,
and washe them with thy holy ghost, that
they beyng deliuered from thy wrath, may
be receyued into the Arke of Chyestes
Churche, and beyng stedfast in fayth, ioy-
full through hope, and rooted in charitie,
maye so passe the waues of this trouble-
some worlde, that finally they may come
to the lande of everlastyng lyfe, there to
raygne with thee worlde without ende:
through Jesus Chyist our Lorde. Amen.

Almightie

of Publique Baptisme.

Almightie and immortall God, the
ayde of all that nede, the helper of all
that flee to thee for succour, the lyfe
of them that beleue, and the resurrection
of the dead: we call vpon thee for these In-
fantes, that they commyng to thy holye
Baptisme, may receiue remission of their
Synnes by spirituall regeneration. Receiue
them (O Lorde) as thou haste promised by
thy welbeloued sonne, saying: Aske, and
you shall haue, seeke, and you shall finde,
knocke, and it shalbe opened vnto you. So
geue now vnto vs that aske. Let vs that
seeke fynde, open the gate vnto vs that
knocke, that these Infantes may enioy the
euerlasting benediction of thy heavenly
washing, and maye come to the eternall
kingdome, whiche thou haste promised by
Christ our Lorde. Amen.

¶ Then shall the priest say.

¶ Here the wordes of the Gospell, wyrtten by Saint
Marke in the .x. Chapter.

In a certayne tyme they brought
chylzen to Christ, that he shoulde
touche them. And his Disciples re-
buked those that brought them.
But when Iesus sawe it, he was displea-
sed,

sed, and sayde vnto them: Suffer lyttle
chyldezen to come vnto me, and forbid them
not, for to such belongeth the kingdome of
God. Merely I say vnto you: Whosoever
doth not receyue the kingdome of God, as
a little chylde, he shall not enter therein.
And when he had taken them vp in his
armes, he put his handes vpon them, and
blessed them.

¶ After the Gospell is read, the Minister shall
make this bryefe exhortacion vpon the wordes of
the Gospell.



Endes, you heare in this
Gospell the wordes of our
Saniour Chyste; that he
commaunded the chyldezen
to be brought vnto hym;
howe he blamed those that
woulde haue kept them from hym, howe
he exhorteth all men to folowe theyr inno-
cencie. You perceiue howe by his outward
gesture and dede, he declared his good wyll
towarde them. For he embraced them in
his armes, he layde his handes vpon them
and blessed them: Doubt not ye therefore,
but earnestly beleue that he wyll likewise
fauour

of Publique Baptisme.

faourably receyue these present Infantes, that he wyll embrace them with the armes of his mercy, that he wyll geue vnto them the blessing of eternall lyfe, and make them partakers of his euerlastyng kyngdome. Wherefore, we beyng thus perswaded of the good wyll of our heauenly father towarde these Infantes, declared by his sonne Iesus Christ, and nothyng doubtyng, but that he faourably alloweth this charitable woꝛke of ours, in bringing these chyldren to his holy Baptisme, let vs faythfully and deuoutly geue thanks vnto hym, and saye.

A Almighty and euerlasting God, heauenly father, we geue thee humble thanks, that thou haste vouchesafed to cal vs to the knowledge of thy grace and fayth in thee: encrease this knowledge, and confyrme this fayth in vs euermore: geue thy holy spirite to these Infantes, that they maye be boꝛne agayne, and be made heires of euerlasting saluation, through our Lorde Iesus Christ, who liueth and raigneth with thee and the holy spirite, nowe and foꝛ euer. Amen.

Then

The ministration

En then the priest shall speake vnto the Godfathers
and Godmothers on this wise.



Elbeloued frendes, ye haue
brought these children here
to be Baptised, ye haue
prayed that our Lorde Je-
sus Christ would vouchsafe
to receyue them, to lay his
hands vpon them, to blesse them, to release
them of their sinnes, to geue them the king-
dome of heauen, and euerlastyng lyfe. Ye
haue harde also that our Lord Jesu Christ
hath promised in his Gospell, to graunt all
these things that ye haue prayed for, which
promyse, he for his part wyll mosse surely
kepe and perfourme. Wherefore after this
promise made by Christe, these Infantes
must also saythfully for their part, promise
by you that be their sureties, that they wil
forsake the Deuill and all his workes, and
constantly beleue gods holy word, and obe-
diently kepe his commaundementes.

En then shal the priest demaunde of the Godfathers
and Godmothers these questions folowing.

Dest thou forsake the Deuyll and
all his workes, the vayne pompe
and glory of the world, with all the
same

of publique Baptisme.

conetous desires of the same, the carnall desires of the fleshe, so that thou wylt not folowe noz be led by them :

C Answer.

I forsake them all.

C Minister.

C Doest thou beleue in God the father almightie, maker of heauen and earth: And in Iesus Christ his only begotten sonne our Lorde: And that he was conceived by the holy ghoſt, borne of the virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also dyd rſe agayne the thirde daye, that he ascended into heauen, and sitteth at the right hand of God the father almyghtie, and from thence shall come agayne at the end of the worlde to iudge the quicke and the dead : And doest thou beleue in the holy ghoſts, the holy catholique Church, the communion of Saintes, the remission of sinnes, the resurrection of the fleshe, and euerlaſtyng lyfe after death :

C Answer.

All this I stedfastly beleue.

C Minister.

Wylt thou be baptised in this faith :

Z (i)

C Answer.

The ministration

Answere.

That is my desire.

A Then shall the priest say.

Mercifull God, graunt that the olde Adam in these chyldren maye be so buryed, that the newe man may be raysed vp in them. Amen.

Graunt that al carnall affections may dye in them, and that all thynges belongyng to the spirite, may lyue and growe in them. Amen.

Graunt that they maye haue power and strength to haue victoꝝy, and to triumphe agaynst the deuyll, the world, and the fleshe. Amen.

Graunt that whosoever is here dedicated to thee by our office and ministerye, maye also be indued with heauenlye vertues, and euerlastyngly rewarded through thy mercy, O blessed Lord God, who doest lyue and gouerne al thynges, world without ende. Amen.

Almyghtie everlyuyng GOD, whose most dearly beloued son Iesus Christ, for the forgeuenes of our sinnes, did shed out of his moste precious syde both water and bloud, and gaue commaundement to his

of publique Baptisme.

his disciples that they shoulde go teache at nations, and baptise them in the name of the father, the sonne, & of the holy ghost. Regarde we beseeche thee, the supplications of thy congregation, and graunt that all thy seruantes whiche shalbe baptised in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faythfull and elect chyldren, thoue Iesus Christ our Lorde. Amen.

¶ Then the priest shall take the chylde in his handes, and aske the name: And namyng the chylde, shall dip it in the water, so it be discretely and warely done, saying.

N. I baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ And yf the chylde be weake, it shall suffice to poure water vpon it, saying the foresaid wordes.

N. I baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ Then the priest shall make a crosse vpon the chyldes forehead, saying.

Vve receiue this chylde into the congregation of Christs flocke, and do signe hym with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the fayth of Christe cruci-

2 (ii) fixed,

The ministracion

fied, & manfully to fight vnder his baner,
against sinne, the woꝛlde, and the deuyl,
and to continue Chꝛistles faithfull souldier
and seruaunt vnto his liues ende. Amen.

¶ Then shall the priest say.



Cing now dearely beloued
bꝛethꝛen, that these chyl-
dren be regenerate & graf-
fed into the bodie of Chꝛ-
istles congregation, lette vs
geue thanks vnto GOD
foꝛ these benefites, and with one accorde
make our pzayers vnto almyghtie God,
that they maye leade the rest of theyꝛ lyfe
accordyng to this begynnynge.

¶ Then shalbe sayde.

¶ Our father which art in heauen. &c.

¶ Then shall the priest say.



¶ Yeld thee hartly thanks
most mercifull father, that
it hath pleased thee to re-
generate this Infant with
thy holy spirite, to receiue
him foꝛ thyne owne chylde by adoption,
and to encoꝛpoꝛate him into thy holy con-
gregation. And humblye we beseeche thee
to graunt, that he beyng dead vnto sinne,
and

of publique baptisme.

and luyng vnto ryghteousnes, and being
buried with Christ in his death, may cru-
cifie the olde man, and vtterly abolishe the
whole bode of sinne, that as he is made
partaker of the death of thy sonne, so he
maye be partaker of his resurrection: so
that finally, with the resioue of thy holy
congregation, he maye be inheritour of
thynne euerlastyng kyngdome, through
Christ our Lorde. Amen.

¶ At the last ende, the priest callyng the Gods
fathers and Godmothers together, shal say this
short exhortation folowynge.



Draughte as these
chyliden haue promy-
sed by you to forsake
the deuyll and all his
wozkes, to beleue in
God, and to serue him,
you muste remember
that it is your partes and dueties to see
that these Infantes be taught, so sone as
they shalbe able to learne, what a solemne
vowe, promyse, and profession, they haue
made by you. And that they may knowe
these thynges the better, ye shal call vpon
them to heare Sermons, and chieslye you
shall

The ministration

shall provide that they maye learne the Crede, the Lordes prayer, and the tenne Cōmaundements in the English tongue, and all other thynges whiche a Christian man ought to knowe and belene to his soules health. And that these chyldren may be vertuously brought vp, to leade a godly and christian lyfe, remembryng alwayes that Baptisme doth represent vnto vs our profession, which is, to folow the example of our Sauour Christ, and to be made lyke vnto hym, that as he dyed and rose agayne for vs, so shoulde we whiche are baptised, dye from sinne, and ryse agayne vnto ryghteousnes, continually mortifying all our euill and corrupt affections, and dayly proceadyng in all vertue and godlynes of lyuynge.

The Minister shall commaunde that the chyldren be brought to the Byshop, to be confirmed of hym, so sone as they can say in theyr vulgars tongue the Articles of the fayth, the Lordes prayer, and the ten Commaundementes, and be further instructed in the Catechisme, set forth for that purpose, accordyngly as it is there expressed.

**¶ Of them that be Baptised in
private houses in tyme of
necessitie.**

The Pastours and Curates shall ofte admonyſhe the people, that they deſerre not the Baptiſme of Infantes any longer then the Sunday, or other holy daye, next after the chyld be bozne, unleſſe vpon a greate and reaſonable cauſe declared to the Curate, and by hym appoyoned. And alſo they ſhall warne them, that without greate cauſe and neceſſitie, they baptiſe not chyldren at home in theyr houſes. And when great neede ſhall compell them ſo to do, that then they miniſter it on this faſſion: Firſt lette them that be preſent, call vpon God for his grace, and ſay the Lordes prayer, yf the tyme wyll ſuffer. And then one of them ſhall name the chyld, and dyppe hym in the water, or powre water vppon hym, ſaying theſe wordes.

N. I baptiſe thee, in the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

¶ And let them not doubt, but that the chyld ſo baptiſed, is lawfully and ſufficiently baptiſed, and ought not to be baptiſed agayne in the Church. But yet neuertheleſſe, yf the chyld which is after this ſort baptiſed, do afterwarde lyue, it is expedient that he be brought into the Church, to the intent the Wyſt may examine and trye whether the chyld be lawfully baptiſed or no. And if thoſe that bring any chyld to the Church, do anſwere that he is already baptiſed, then ſhall the Wyſt examine them further.

By whom the chyld was baptiſed:

Z (iii)

Whs

The ministration

Who was present when the chylde was baptised?

Whether they called vpon God for grace and succour in that necessitie?

With what thyng or what matter they dyd baptise the chylde?

With what wordes the childe was baptised?

Whether they thynke the chylde to be lawfully and perfectly baptised?

And yf the Minister shall proue by the answers of such as brought the chylde, that all thynges were done as they ought to be, then shall not he chysten the chylde agayne, but shall receiue him as one of the flocke of the true christian people, saying thus.

I certifie you, that in this case ye haue done well, and accoꝝdyng vnto due order, concernyng the baptysyng of this chylde, which beyng boꝝne in originall sinne, and in the wrath of God, is now by the Lawer of regeneration in baptisme, receiued into the number of the chyldren of God, and heyꝛes of euerlastyng lyfe. For our Lorde Iesus Chyste doth not denye his grace and mercy vnto such Infantes, but most louyngly doth call them vnto hym, as the holy Gospell doth witnesse to our comfoꝛt, on this wyse.

The

of private Baptisme.

¶ The Gospell.



A a certayne tyme they Mark. c.
brought chyldre vnto Christ
that he shoulde touch them.
And his disciples rebuked
those that brought the. But
when Iesus sawe it, he was displeased, &
sayde vnto them: Suffer litle chyldren to
come vnto me, and forbid them not, for to
such belongeth the kyngdome of God. Ver-
ily I say vnto you, whosoever doth not
receiue the kyngdome of God as a litle
chylde, he shal not enter therin. And when
he had taken them vp in his armes, he put
his handes vpon them, and blessed them.

¶ After the Gospell is read, the Minister shall
make this exhortation vpon the wordes of the
Gospell.

Wendes, you heare in this Gospell
the wordes of our Saviour Christ,
that he commaunded the chyldren
to be brought vnto hym, howe he blamed
those that wold haue kept them from him,
howe he exhorted all men to folowe theyr
innocencie. We perceiue howe by his out-
warde gesture & dede, he declared his good
wyl to ward them. For he imbraced them
in his armes, he layde his handes vpon
Z (v) them,

The ministration

them, & blessed them. Doubt ye not therefore, but earnestly beleue that he hath like wyle fauourably receiued this present Infant, that he hath embraced hym with the armes of his mercye, that he hath geuen vnto hym the blessing of eternall lyfe, and made hym partaker of his euerlastyng kyngdome. Wherefore we being thus perswaded of the good wyll of our heauenlye father, declared by his sonne Iesu Christ, towarde this Infant, let vs saythfully & deuoutly geue thanks vnto hym, and say the prayer whiche the Lorde hym selfe taught, and in declaration of our sayth, let vs resite the Articles conteyned in our Crede.

C Here the Minister, with the Godfathers and Godmothers shall say.

Our father which art in heauen.. &c.

C Then the priest shall demaunde the name of the chylde, which beyng by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this chylde forsake the dyuyl and all his workes, the vayne pompe and gloze of the world, with all the couetous desires of the same, the carnall desires of the fleshe, and not to followe and be led by them?

C I answere.

I for

of priuate Baptisme.

I forlake them all.

C Minister.

Doest thou in the name of this chyldes professesse this fayth, to beleue in God the father almyghtie, maker of heauen & earth? And in Iesus Christe his only begotten sonne our Lorde? And that he was conceived by the holy ghost, borne of the virgin Mary, that he suffred vnder Poncius Pilate, was crucified, dead, and buried, that he went downe into hell, and also dyd rise agayne the thirde daye, that he ascended into heauen, and sitteth at the ryght hand of God the father almyghtie, and from thence he shall come againe at the ende of the worlde, to iudge the quicke & the dead? And do you in his name beleue in the holy ghost, the holy catholique Church, the communion of Saintes, the remission of sinnes, resurrection, and everlastyng lyfe after death?

C Answer.

All this I stedfastly beleue.

C Let vs pray.

A Lmyghtie and everlastyng GOD, heauenly father, we geue the humble thanks, for that thou hast vouchsed

The ministration

ched safe to cal vs to the knowledge of thy grace and sayth in thee : Encrease this knowledge, and confirme this sayth in vs euermore, geue thy holy spirite to this infant, that he beyng bozne agayne, and beyng made heyre of euerlastyng saluation, thzough our Lord Iesus Chzist, may continue thy seruaunt, and attayne thy promise, thzough the same our Lorde Iesus Chzist thy sonne, who lyueth & raigneth with thee in the vnitie of the same holy spirite euerlastyngly. Amen.

Then shall the Minister make this exhortation to the Godfathers and Godmothers.

Asmuch as this chylde hath promised by you, to forsake the deuyll and all his workes, to beleue in God, and to serue hym, you must remember that it is your parte and duetie to see that this Infant be taught, so sone as he shalbe able to learne, what a solempne vow, promise, & profession, he hath made by you. And that he maye knowe these thynges the better, ye shall call vpon hym to heare Sermons, and chiefly ye shall prouide that he may learne the Crede, the Lordes prayer, and the ten Commandementes,

of priuate Baptisme.

mentes, in the Englyshe tongue, and all other thynges whiche a Christian man ought to knowe and beleue to his soules health, and that this chylde maye be ver-
tuously brought vp, to leade a godly and a chrystian lyfe, remembryng alwaye that Baptisme both represent vnto vs our pro-
fession, which is to folowe the example of our Sauour Christ, and be made lyke vnto hym, that as he dyed and rose agayne for vs, so shoulde we whiche are baptised, dye from sinne, and rise agayne vnto righte-
ousnes, continually mortifying all our evyll and corrupt affections, & daylye pro-
ceedyng in all vertue, and godlynes of ly-
uynge.

And so forth, as in Publique Baptisme.

¶ But yf they whiche bring the Infantes to the Church, do make an uncertayne aunswere to the Priestes questions, and say that they can not tell what they thought, dyd, or sayd, in that great feare and trouble of mynde (as often times it chaunceth) then let the Priest baptise hym in the fourme afore-
saiden, concerning Publique Baptisme, say-
yng that at the dyping of the chylde in the Font he shall vse this fourme of wordes.

¶ If thou be not baptised alredye R. I baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ Confir-

¶ Confirmation, wherein is conteyned a Catechisme for children.



O the end that Confirmation may be ministred to the more edifying of suche as shall receiue it (accor- dyng to Saint Pauls doctrine, who teacheth that all thynges shoulde be done in the Church to the edification of the same) it is thought good, that none hereafter shalbe confirmed, but suche as can saye in theyr mo- ther tongue the Articles of the fayth, the Lordes prayer, and the ten Commandementes, and can also aunswere to such questions of this mozte Cate- chisme, as the Byshop (or such as he shall appoynt) shal by his discrecion appose them in. And this order is most conuenient to be obserued, for diuers consi- derations.

Fyrst, because that when chyldren come to the yeres of discrecion, and haue learned what theyr Godfa- thers and Godmothers promised for them in Bap- tisme, they maye then them selues with theyr owne mouth, and with theyr owne consent, openly before the Church, ratifie and confirme the same, and also promise, that by the grace of God, they wyll eneu- more endeuour them selues saythfully to obserue and kepe such thynges as they by theyr owne mouth and confession haue assented vnto.

Secondly, forasmuche as confirmation is ministred to them that be baptyzed, that by imposition of han- des and prayer, they may receiue strength & defence agaynst all temptations to sinne, and the assautes of the world and the deuyl, it is mooste meete to be ministred when chyldren come to that age, that part- lye by the frailtie of theyr owne flethe, partly by the assautes of the world and the deuyl, they begyn to be in daunger to fall into sundry kyndes of sinne. Thyrddly, for that it is agreeable to the blage of the Church in tymes past, whereby it was ordeyned, that confirmation shoulde be ministred to them that were of perfecte age, that they beyng instructed in
Chyldren

Confirmation.

Chyldes religion, should openly professe theyr owne
fayth, and promise to be obedient unto the will of
God.

And that no man shall thynke that any detri-
ment shall come to chyldren by deferring of theyr
Confirmation, he shall knowe for trueth, that it is
certayne by Gods worde, that chyldren being bap-
tised, haue all thynges necessary for theyr saluation,
and be vndoubtedly saued.

A Catechisme, that is to say: An
Instruction to be learned of euery
chylde, before he be brought
to be confirmed of the
Bisshoppe.

Question.

What is your name?

Answer.

P. or M.

Question.

Who gaue you this name?

Answer.

By Godfathers, and Godmothers, in my
baptisme, wherein I was made a mem-
ber of Chyiste, the chylde of God, and an
inheritour of the kyngdome of heauen.

Question.

What did your Godfathers and Godma-
thers then for you?

Answer.

The Catechisme.

¶ Answer.

They dyd promyse and bove three thynges in my name. Fyrst that I shoulde forsake the deuyll and all his workes, and pompes, the vanities of the wicked world, and all the sinfull lustes of the fleshe. Secondly, that I shoulde beleue all the articles of the Christian fayth. And thirdly, that I shoulde kepe Gods holy wyll and commaundementes, and walke in the same all the dayes of my lyfe.

¶ Question.

Doest thou not thynke that thou arte bounde to beleue and to do, as they haue promised for thee?

¶ Answer.

Yes verely, and by Gods helpe so I wyll. And I hartely thanke our heauenly father, that he hath called me to this state of saluation, throught Iesus Christ our Saviour. And I pray God to geue me his grace that I may continue in the same vnto my lyues ende.

¶ Question.

Rehearse the Articles of thy beleefe.

¶ Answer.

I Beleue in God the father almyghtie, maker of heauen & earth. And in Iesus Christ

The Catechisme.

Christ his onely sonne our Lorde. Which was conceiued of the holy ghost, bozne of the virgin Mary. Suffered vnder Ponce Pylate, was crucified, dead, and buryed, he descended into Hell. The thyrde day he rose agayne from the dead. He ascended into Heauen, and sitteth at the ryght hande of God the father almightie. From thence he shall come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Catholike Church. The communion of Saintes. The forgeuenes of sinnes. The resurrection of the body. And the life euerlasting. Amen.

A Question.

What doest thou chiefly learne in these articles of thy beliefe?

A Answer.

Fyrst, I learne to beleue in God the father, who hath made me and al the world.

Secondly in God the sonne, who hath redeemed me, and all mankinde.

Thirde in God the holy ghoste, who sanctifieth me, & all the elect people of God,

A Question.

You sayde, that your Godfathers and Godmothers did promise for you, that you shoulde kepe Gods commaundementes.

Aa (i)

Tell

The Catechisme.

Tell me howe many there be:

¶ Answer.

Three.

¶ Question.

Whiche be they?

¶ Answer.

The same which God spake in the
xx. chap. of Exodus, saying: I am
the Lorde thy God whiche haue
brought thee out of the lande of
Egypt, out of the house of bondage.

i. Thou shalt haue no other gods but me.
ij. Thou shalt not make to thy selfe any
grauen Image, noz the lykenes of any
thyng that is in heauen aboue, oz in the
earth beneath, noz in the water vnder the
earth: thou shalt not bowe downe to them
noz worship them. For I the Lorde thy
God, am a gelous God, & visite the sinnes
of the fathers vpon the chyldren, vnto the
thirde and fourth generation of them that
hate me, and shew mercy vnto thousandes
in them that loue me and kepe my com-
maundementes.

iii. Thou shalt not take the name of the
Lorde thy God in vayne, for the Lorde
wyl not holde bym guiltlesse, that taketh
his name in vayne.

iiij. Re.

The Catechisme.

iiij. Remember that thou kepe holy the Sabbath day. Sixe dayes shalt thou labour, and do all that thou haste to do : but the seuenth daye is the Sabbath of the Lord thy God. In it thou shalt do no manner of worke, thou and thy sonne, and thy daughter, thy manseruaunt, & thy mayde seruaunt, thy Cattell, and the straunger that is within thy gates : for in sixe dayes, the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day, wherfoze the Lorde blessed the seuenth day, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be longe in the lands whiche the Lorde thy God geueth thee.

vi. Thou shalt do no murther.

vij. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse agaynst thy neyghbour.

x. Thou shalt not couet thy neyghbours house, thou shalt not couet thy neyghbours wyfe, nor his seruaunt, nor his mayde, nor his Oxe, nor his Ass, nor any thyng that is his.

A a (y)

Question

The Catechisme.

Question.

What doest thou chiefly learne by these commaundementes?

Answere.

I learne two thynges. My duetie towarde God, and my duetie towarde my neyghbour.

Question.

What is thy duetie towarde God?

Answere.

My duetie towarde God is, to beleue in him, to feare him, and to loue him with all my hart, with all my mynde, with all my soule, and with all my strength. To worship him. To geue him thanks. To put my whole trust in him. To call vpon him. To honour his holy name, and his word, and to serue him truly all the dayes of my lyfe.

Question.

What is thy duetie towarde thy neyghbour?

Answere.

My duetie towarde my neyghbour is, to loue him as my selfe. And to do to al men, as I woulde they should do vnto me. To loue, honour, and succour my father and mother. To honour and obey the Quene and her ministers. To submit my selfe to all

The Catechisme.

all my gouernours, teachers, spiritual Pa-
stours and masters. To order my self low-
lye and reuerently to all my betters. To
hurt no body by worde noꝝ dede. To be
true and iust in all my dealing. To beare
no malice, noꝝ hatred in my hart. To kepe
my handes from picking and stealing, and
my tounge from euyl speaking, lying, and
flaundering. To kepe my body in tempe-
raunce, sobernes, and chastitie. Not to co-
uet, noꝝ desire other mens goodes. But
learne and labour truly to get mine owne
liuing, and to do my duetic in that state of
lyfe, vnto whiche it shall please **G D D** to
call me.

A Question.

My good chyld knowe this, that thou
art not able to do these thinges of thy selfe,
noꝝ to walke in the commaundementes
of God, and to serue him without his spe-
ciall grace, whiche thou must learne at all
tymes, to call foꝝ by diligent prayer. Let
me heare therfore, yf thou canst saye the
Lordes prayer?

A Answer.

Our father whiche art in Heauen.
Halowed be thy name. Thy kyng-
dome come. Thy wyll be done in
Aa (ty) earth

The Catechisme.

earth, as it is in heauen. Geue vs this day
our dayly bread. And forgiue vs our tres-
passes, as we forgiue them that trespassed
against vs. And leade vs not into tempta-
tion. But deliuer vs from euill. Amen.

A Question.

**What desyrest thou of GOD in this
prayer?**

Answere.

I desyre my Lorde God our heauenly fa-
ther, who is the geuer of all goodnes, to
sende his grace vnto me and to all people,
that we may worship him, serue hym, and
obey him as we ought to do. And I pray
vnto God, that he wyl send vs all thinges
that be nedefull, both for our soules and
bodies. And that he wyll be mercifull vn-
to vs, and forgiue vs our sinnes: and that
it will please hym to saue and defende vs
in all daungers ghostly and bodyly: and
that he wyll kepe vs from all sinne and
wickednes, and from our ghostly enemy,
and from euerlastyng death. And this I
trust he will do of his mercy and goodnes:
through our Lorde Iesu Christ. And there-
fore I say. Amen. So be it.

Confirmation.

¶ So some as the chyldren can say in theyr mother
tounge, the articles of the faith, the Lordes prayer,
the ten Commandementes, and also can aunswere
to such questions of this myghte Catechisme, as the
Byshop (or suche as he shall appoynt) shall by his
discretion appose them in, then shall they be brought
to the Byshop, by one that shall be his Godfather, or
Godmother, that every chyldre may haue a wyninge
of his Confirmation.

And the Byshop shall confyrme them on this wise.

Confirmation.

Our helpe is in the name of the Lorde.

¶ Aunswere.

Whiche hath made both heauen & earth.

¶ Minister

Blessed is the name of the Lorde.

¶ Aunswere.

Henceforth worlde without ende.

¶ Minister.

Lorde heare our prayer.

¶ Aunswere.

And let our crye come vnto thee.

¶ Let vs pray.

A Almighty and euerliuing **G O D**,
who haste vouchsafed to regenerate
these thy seruauntes by water and
the holy ghost, and haste geuen vnto them
forgiuenes of all their sinnes: strengthen
them we beseeche thee **O Lorde**, with the
holy ghost the comforter, & dayly increase

Aa (iij)

in

Confirmation.

in them thy manyfolde gistes of grace, the spirite of wisdom and vnderstanding, the spirite of counsaile and ghostly strength, the spirite of knowledge and true godlynes, and fulfyll them (O Lorde) with the spirite of thy holy feare. Amen.

¶ Then the Byshop shall lay his hande vpon euery chyldre seuerally, saying.

Defende, O Lorde, this chyldre with thy heauenly grace, that he maye continue thynne for euer, and dayly encrease in the holy spirite more and more, vntill he come vnto thy everlasting kingdome. Amen.

¶ Then shall the Byshop say.

¶ Let vs pray.

A Almighty and everliuing G O D, whiche makest vs both to wylle, and to do those thinges that be good and acceptable vnto thy maiestie, we make our humble supplications vnto thee for these chyldren, vpon whom (after the example of thy holy Apostles) we haue layde our handes, to certifie them (by this signe) of thy fauoure and gracious goodnes toward them: let thy fatherly hande we beseeche thee euer be ouer them, let thy holy spirit euer be with them, and so leade them
in

Confirmation.

in the knowledge and obedience of the worde, that in the ende they may obtayne the euerlasting life: through our Lord Iesus Christe, who with thee and the holye ghost, liueth and raigneth one God, world without ende. Amen.

¶ Then the Bishop shall blesse the chylde thus, saying.

The blessing of God almightie, the father, the sonne, and the holy ghost, be vpon you, and remaine with you for euer. Amen.

¶ The Curate of euery paryshe, or some other at his appointment, shall diligently vpon Sundayes and holydayes, halfe an houre before Euenyng prayer openly in the Church, instruct and examine so many chyldeen of his paryshe sent vnto hym, as the tyme will serue, and as he shall thinke conuenient, in some part of this Catechisme.

¶ And all fathers, mothers, masters, and dames, shall cause thei chyldeen, seruantes, and prentises, (which haue not learned their catechisme) to come to the Church at the tyme appointed, and obediently to heare, and be ordered by the Curate, vntill such tyme as they haue learned al that is here appointed for them to learne. And whensoever the Bishop shall geue knowledge for chyldeen to be brought before him to any conuenient place for their confirmation: then shall the Curate of euery paryshe, eyther bring or sende in wytyng the names of all those chyldeen of his paryshe, whiche can say the Articles of thei faith, the Lordes prayer, and the ten commaundementes, & also howe many of them can answer to the other questions contained in this Catechisme.

¶ And there shall none be admitted to the holy Communion, vntill suche tyme as he can say the Catechisme, and be confirmed.

The fourme of solemniza- tion of Matrimony.

¶ First the Banes must be asked thre seuerall Sundays or holydayes, in the tyme of scrutiny, the people beyng present, after the accustomed maner.

¶ And if the persons that woulde be maryed, dwell in dyuers parishes, the banes must be asked in both parishes, and the Curate of the one parish shall not solemnize matrimony betwixt them, without a certificate of the banes being thus asked, from the Curate of the other parish, at the day appoynted for solemnization of Matrimony. The persons to be maryed, shall come into the bodye of the Church, with their frendes and neyghbours, and there the priest shall thus say.



Dearly beloued frendes, we are gathered together here in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holy Matrimony, which is an honourable estate, instituted of God in Paradise, in the tyme of mans innocencie, signifying vnto vs the mysticall vniõ that is betwixt Christ and his Church: which holy estate Christ adourned and beautified with his presence, and first miracle that he wrought in Cana of Galile, and is commended of Saint Paule to be honourable among all men,

Of Matrimony.

men, and therefore is not to be enterprised, nor taken in hande vnadvisedly, lightly, or wantonly, to satisfie mens carnall lustes and appetites, lyke brute beastes that haue no vnderstanding: but reuerently, discretly, advisedly, soberly, and in the feare of God, duely considering the causes for whiche Matrimonye was ordeyned. One was the procreation of children, to be brought vp in the feare and nourtour of the Lorde, and prayse of God. Secondly it was ordeyned for a remedy against sinne, and to auoyde fornication, that suche persons as haue not the gifte of continencie might marry, and kepe them selues vndefiled members of Christes body. Thirdly, for the mutuall societie, helpe and comfort that the one ought to haue of the other, both in prosperitie, and aduersitie, into the whiche holy estate, these two persons present come nowe to be ioyned. Therefore if any man can shewe any iuste cause, why they may not lawfully be ioyned together, let him nowe speake, or els hereafter for euer holde his peace.

¶ And also speaking to the persons that shalbe married, he shall say.

I require

Of Matrimony.

I Require and charge you (as you will
answere at the dreadful day of iudgement, when the secretes of al hartes shalbe disclosed) that yf eyther of you do knowe any impediment why ye may not be lawfully ioyned together in matrimony, that ye confesse it. For be ye well assured, that so many as be coupled together, otherwise then Gods worde doth allowe, are not ioyned together by God, neyther is their matrimony lawfull.

At whiche day of maryage, yf any man do alledge and declare any impediment why they may not be coupled together in matrimony by Gods lawe, or the lawes of this Realme, and wyll be bounde, and sufficient sureties with hym to the parties, or els put in a caution to the full value of suche charges, as the persons to be maryed do sustayne, to proue his allegation: then the solemnization must be deferred vnto such tyme as the truth be tryed. If no impediment be alledged, then shall the Curate say vnto the man.

Wilt thou haue this woman to thy wedded wyfe, to lyue together after Gods ordinaunce, in the holy estate of Matrimony? Wilt thou loue her, comfort her, honour and kepe her, in sickness and in health: And forsakyng al other, kepe thee onely to her, so long as you both shall liue:

The

Of Matrimony.

C The man shall answer.

I will.

C Then shall the priest say vnto the woman.

R. Wilt thou haue this man to thy wedded husbände, to liue together after Gods ordinaunce, in the holy estate of matrimony? Wilt thou obey him and serue him, loue, honour and kepe him, in sicknes and in health? And forsaking all other, kepe thee onely vnto him, so long as you both shall liue?

C The woman shall answer.

I will.

C Then shall the Minister say.

Who geueth this woman to be married vnto this man?

C And the Minister receiuing the woman at her father or frendes handes, shall cause the man to take the woman by the right hand, and so eyther to geue their trothe to other, the man first saying.

I take thee **R.** to my wedded wyfe, to haue and to hold from this day forward, for better, for worse, for richer, for poorer, in sicknes and in health, to loue and to cherish, tyll death vs depart, accordyng to Gods holy ordinaunce: and therto **I** plight thee my trothe.

C Then shal they loose theyr handes, and the woman taking agayne the man by the right hande shal say.

I **R.**

Of Matrimony.

I **P.** take thee **P.** to my wedded husband,
to haue and to holde from this daye for
warde, for better, for worse, for richer, for
poorer, in sicknesse and in health, to loue,
cherishe, and to obey, tyll death vs Depart,
accoꝝdꝝng to Gods holy ordinaunce, and
thereto I geue thee my troth.

¶ Then shall they agayne loose theyꝝ handes, and the
man shall geue vnto the woman a rýnge, laying the
same vpon the booke, with the accustomed ductie to
the priest and clarke. And the priest taking the
ring shall deliuer it vnto the man, to put it vppon
the fourth finger of the womans left hande. and
the man taught by the priest, shall say.

With this rýng I thee wedde, with my
body I thee worshippinge, and with all my
worldlye goodes I thee endowe. In the
name of the father, and of the sonne, and
of the holy ghost. Amen.

¶ Then the man leauing the rýnge vpon the fourth
finger of the womans left hande, the Minister
shall say.

¶ Let vs pray.

A Eternall God, Creatour and pre-
seruer of all mankynde, geuer of
all spirituall grace, the authour of
euerlasting life: sende thy blessing vppon
these thy seruauntes, this man and this
woman, whom we blesse in thy name, that
as

Of Matrimony.

as Isaac and Rebecca lyued faythfully together: so these persons maye surely persourne and kepe the vowc and couenaunt betwixt them made (whereof this ryng geuen and receiued, is a token and pledge) and may euer remayne in perfite loue and peace together, and lyue accordyng vnto thy lawes, through Iesus Christe our Lorde. Amen.

¶ Then shall the priest ioyne theyr ryght handes together and say.

Those whom God hath ioyned together, let no man put a sunder.

¶ Then shall the Minister speake vnto the people. Forasmuch as M. and M. haue consented together in holy wedlocke, and haue witnessed the same before God, and this company, and therto haue geuen and pledged theyr troth eyther to other, and haue declared the same by geuyng and receyuyng of a ryng, and by ioynyng of handes: I pronounce that they be man and wyfe together. In the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ And the Minister shall adde this blessing.

GOD the father, God the sonne, and God the holy ghost, blesse, preserve and kepe you, the Lorde mercifully
with

Of Patrimony.

With his fauour loke vpon you, and so fylle you with all spirituall benediction, and grace, that you may so liue together in this life, that in the worlde to come, you may haue life euerlasting. Amen.

¶ Then the Ministers or Clarke goynge to the Lordes Table, shall say or sing this psalme following.

Beati omnes. Psal Cxxviii.

Blessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thy handes: wel is thee, and happy shalt thou be.

Thy wyfe shall be as the fruitfull vyne: vpon the walles of thy house.

Thy children like the Olive branches: rounde about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall blesse thee: that thou shalt see Ierusalem in prosperite all thy life longe.

¶ Wea, that thou shalt see thy childrens children: and peace vpon Israel.

Glorie be to the father, and to the sonne,
and

Of Matrimony.

and to the holy ghost.

As it was in the begynnyng, is now,
and euer shalbe, worlde without ende.
Amen.

Ours this psalme.



God be mercifull vnto vs, *Deus miser*
and blesse vs: & shewe vs the *reatur.*
lyght of his countenance, *Psal. lxxviii.*
and be mercifull vnto vs.

That thy way maye be
knowne vpon the earth: thy
sayng health among all nations.

Let the people prayse thee, **O** God:
yea let all the people prayse thee.

O let the nations reioyce and be glad:
for thou shalt iudge the flocke righteously,
and gouerne the nations vpon the earth.

Let the people prayse thee, **O** God: let
all the people prayse thee.

Then shall the earth bring forth her
encrease: and God, euen our God, shall
geue vs his blessing.

God shall blesse vs: and all the endes
of the worlde shall feare hym.

Glozy be to the father, & to the sonne:
and to the holy ghost.

As it was in the begynnyng .*ec.*

Of Patrimonte.

¶ The psalme ended, and the man and the woman kneeling afore the Lordes table, the priest standing at the table, and turning his face towards them, shall say.

Lord haue mercy vpon vs.

¶ Answer.

Christ haue mercy vpon vs.

¶ Minister.

Lord haue mercy vpon vs.

¶ Our father which art in heauen, hallowed be thy name. &c.

And leade vs not into temptation.

¶ Answer.

But deliuer vs from euill. Amen.

¶ Minister.

¶ Lord saue thy seruauit, and thy handmayde.

¶ Answer.

Which put theyr trust in thee.

¶ Minister.

¶ Lord sende them helpe from thy holy place.

¶ Answer.

And euermore defende them.

¶ Minister.

Be vnto them a towre of strength.

¶ Answer.

From the face of theyr enemye.

¶ Minister.

¶ Lord heare our prayer.

¶ Answer.

And let our cry come vnto thee.

¶ Ep

Of Matrimonie.

C Minister.

God of Abraham, God of Isaac,
God of Jacob, blesse these thy ser-
uauntes, and solue the sede of eter-
nall lyfe in theyr myndes, that whatsoe-
uer in thy holy worde they shal profitably
learne, they may in dede fulfyll the same.
Looke **O** Lord mercifully vpon them from
heauen, and blesse them. And as thou did-
dest send thy blessing vpon Abraham and
Sara, to theyr great comfort: So vouch-
safe to sende thy blessing vpon these thy
seruauntes, that they obeying thy wyll,
and alway beyng in safetie vnder thy pro-
tection, may abyde in thy loue, vnto their
lyues end, through Iesu Christ our Lord.
Amen.

C This praye next folowynge, shalbe omitted
where the woman is past chylde byrth.

Mercifull Lord and heauenly fa-
ther, by whose gracious gyft man-
kinde is encreased: We besech thee
assist with thy blessing these two persons,
that they may both be fruitfull in procrea-
tion of chyldren, and also lyue together so
long in godly loue and honestie, that they
may see theyr chyldrens chyldren, vnto the

B b (ii) thirde

Of Matrimonte.

thirde and fourth generation, vnto thy
prayse and honour, thzough Iesus Christ
our Lorde. Amen.

God which by thy myghtie power
hast made all thynges of naught,
which also (after other thynges set
in order) dyddest appoynt that out of man
(created after thyne owne image and si-
militude) woman shoulde take her begin-
nyng, and knyttyng them together, dyd-
dest teache that it shoulde neuer be lawfull
to put a sunder those, whom thou by ma-
trimony haddest made one. **G**od which
hast consecrated the state of matrimonye
to such an excellent misterye, that in it is
signified and represented the spiritual ma-
ryage and vnitie betwixt Christe and his
Churche: Loke mercifully vpon these thy
seruauntes, that both this man may loue
his wyfe, accordyng to thy word, as Christ
dyd loue his spouse the Church, who gaue
hym selfe for it, louyng and cheryshyng it
euen as his owne fleshe: And also that
this woman may be louyng and amiable
to her husbände as Rachell, wyse as Re-
becca, faythful and obedient as Sara, and
in

Of Matrimonie.

in all quietnes, sobrietie, and peace, be a follower of holy and godly matrones. **O** Lozde blesse them both, and graunt them to enherite thy euerlastyng kyngdome, through Iesus Chzist our Lozde. Amen.

¶ Then shall the priest say.



Almyghtie God, which at the begynnyng dyd create our first parentes Adam & Eue, and dyd sanctifie and ioyne them together in maryage, pōwe vppon you the riches of his grace, sanctifie and blesse you, that ye may please hym both in body and soule, and lyue together in holy loue, vnto your lyues ende. Amen.

¶ Then shall begyn the Communion. And after the Gospell, shalbe saide a Sermon, wherin ordinarly so oft as there is any maryage, the office of a man and wyfe shalbe declared, accordyng to holy Scripture. Or yf there be no Sermon, the Minister shall reade this that foloweth.

Al ye which be maryed, or which entende to take the holye estate of matrimony vppon you, heare what holy Scripture doth say as touching the duetie of husbandes towarde theyr wyues, and wyues towarde theyr husbandes.

Saint Paule in his Epistle to the

B b (iii)

Ephes.

Of Matrimonie.

Ephesians, the fifth Chapter, doth geue this commaundement to all married men. Ye husbandes loue your wyues, euen as Christ loued the Church, and hath geuen hym selfe for it, to sanctifie it, purgynge it in the fountayne of water, throught the worde, that he myght make it vnto hym selfe a glorious congregation, not hauyng spot or wrinkle, or any suche thyng, but that it shoulde be holy and blamelesse. So men are bound to loue theyr owne wiues as theyr owne bodyes. He that loueth his owne wyfe, loueth hym selfe. For neuer did any man hate his owne fleshe, but norpyeth & cherysheth it, euen as the Lorde doth the congregation, for we are members of his body, of his fleshe, and of his bones. For this cause shall a man leaue father and mother, and shalbe ioyned vnto his wyfe, and they two shalbe one flesh. This mystery is great, but I speake of Christ, and of the congregation. Neuerthelesse, let euery one of you so loue his owne wyfe, euen as hym selfe.

Colo. iiii.

Lyke wise the same Saint Paule wrytyng to the Colossians, speaketh thus to all men that be marryed. Ye men loue your

Of Matrimonie.

your wiues, and be not bytter vnto them.

Hearc also what Saint Peter the Apostle of Christ, which was himselſe a married man, ſaith vnto al men that are married. Ye husbandes dwell with your wyues accordyng to knowledge, geuyng honour vnto the wiſe, as vnto the weaker beſſell, and as heyres together of the grace of lyfe, ſo that your prayers be not hyndered.

i. Pet. iiij.

Whytherto ye haue hard the duetie of the husbände towarde the wyſe. Nowe likewise ye wyues heare and learne your duetie towarde your husbandes, euen as it is playnely ſet forth in holy Scripture.

Saint Paule (in the ſoynamed Epistle to the Ephesians, teacheth you thus: Ye women ſubmit your ſelues vnto your owne husbandes, as vnto the Lorde. For the husbände is the wyues head, euen as Christ is the head of the Church, and he is alſo the ſauour of the whole bodye. Therefore as the Church or congregation is ſubiect vnto Christ: So lyke wyſe let the wyues alſo be in ſubiection vnto theyr owne husbandes in all thinges. And agayne he ſaith: Let the wyſe reuerence

Ephe. v.

Of Matrimony.

Coloss. iij. her husbande. And (in his Epistle to the Colossians) Saint Paule geueth you this short lesson: Ye wyues submit your selues vnto your owne husbandes, as it is conuenient in the Lorde.

1. Pet. iij. Saint Peter also doth instruct you verie godly, thus saying: Let wyues be subiect to theyr owne husbandes. So that yf any obey not the worde, they may be won without the worde, by the conuersation of the wyues, whyle they beholde your chaste conuersation coupled with feare. Whose apparell, let it not be outwarde, with broided heere, and trymmyng about with golde, eyther in puttyng on of gorgeous apparell: But lette the hydde man whiche is in the harte, be without all corruption, so that the spirite be mylde and quiet, whiche is a precious thyng in the sight of God. For after this maner (in the olde tyme) dyd the holy women whiche trusted in God, apparel them selues, being subiect to their owne husbandes, as Sara obeyed Abraham, calling him Lord, whose daughters ye are made, doyng well, and beyng not dismayde with any feare.

¶ The new married persons (the same day of theyr marriage) must receiue the holy Communion.

¶ The

The Order of the visitation of the sicke.

C The priest entryng into the sicke mans house
shall say.

Peace be in this house, and to all that
dwell in it.

C When he commeth into the sicke mans pre-
sence, he shall say, knelyng downe.

Remember not **L**orde our
iniquities, nor the iniqui-
ties of our forefathers.
Spare vs good **L**ord, spare
thy people whom thou hast
redeemed with thy moste
precious blood, and be not angry with vs
for ever.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

C Answer.

But delyuer vs from euyll. Amen.

C Minister.

O **L**orde saue thy seruauit.

C Answer.

Which putteth his trust in thee.

C Minister.

Sende hym helpe from thy holy place.

C Answer.

And euermore myghtyly defende hym.

B b (v)

C Pints

The visitation of the sicke.

C Minister.

Let the enemy haue none aduantage of hym.

C Answer.

For the wicked approche to hurt hym.

C Minister.

Be vnto hym, O Lorde, a strong towre.

C Answer.

From the face of his enemye.

C Minister.

Lorde heare our prayers.

C Answer.

And let our crye come vnto thee.

C Minister

Lord loke downe from heauen, behold, visite, and relieue this thy seruant. Loke vppon hym with the eyes of thy mercy, geue hym comfozte and sure confidence in thee, defende hym from the danger of the enemye, and kepe hym in perpetuall peace and safetie, thorow Iesus Christ our Lorde. Amen.

Heare vs almyghtie and most mercifull God and Saviour, extende thy accustomed goodnes to this thy seruant, which is greued with sickenes, visite hym, O Lorde, as thou dydest visite Peters wyues mother, and the captaynes seruant. So visite and restore to this sicke person his former health (if it be

The visitation of the sicke.

thy wyll) oꝛ els geue hym grace so to take
thy visitation, that after this paynesfull
lyfe ended, he may dwell with thee in lyfe
euerlastyng. Amen.

¶ Then shall the Minister exhort the sicke per-
son after this fourme oꝛ other lyke.

Dearely beloued, knowe this, that
Almyghtie God is the Lorde of lyfe
and death, and ouer all thynges to
them pertaynyng, as youth, strength,
health, age, weakenes, & sicknes. Where-
fore, whatsoeuer your sicknes is, knowe
you certaynely that it is Gods visitation.
And foꝛ what cause soeuer this sicknes is
sent vnto you, whether it be to trye your
paciencie foꝛ the rample of other, and that
your faith may be founde in the day of the
Lorde, laudable, glorious, and honoura-
ble, to the encrease of gloꝛy and endlesse
felicitie, oꝛ els it be sent vnto you to coꝛ-
rect and amende in you whatsoeuer doeth
offende the eyes of our heauenly father :
Knowe you certaynely, that yf you truely
repent you of your synnes, and beare your
sicknes patiently, trustyng in Gods mer-
cy, foꝛ his deare sonne Iesus Chrystes
sake, & render vnto hym humble thanks
foꝛ

The visitation of the sicke.

for his fatherly visitation, submitting your selfe wholly to his wyll, it shal turne to your profite, and helpe you forwarde in the ryght way that leadeth to euerlastyng lyfe.

¶ If the person visited, be very sicke, then the Curate may ende his exhortation in this place.

Take therfore in good worth the chastisement of the Lorde. For whom the Lorde loneth, he chastiseth: yea, as Saint Paule saith, he scourgeth every sonne whiche he receineth. If you endure chastisement, he offreth hym selfe vnto you, as vnto his owne chyldren. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true chyldren are partakers) then are ye bastardes, and not chyldren. Therfore, seyng that when our carnall fathers do correcte vs, we reuerently obey them: Shall we not now much rather be obedient to our spirituall father, and so lyue? And they for a fewe dayes do chastyse vs after theyr owne pleasure: But he doth chastise vs for our profite, to thintent he maye make vs partakers of his holynesse. These wordes (good brother) are Gods wordes, and wrytten in holy

The visitation of the sicke.

holy Scripture for our comforte and instruction, that we shoulde patiently and with thankes geuyng, beare our heauenly fathers correction, whensoever by any manner of aduersitie, it shall please his gracious goodnes to visite vs. And there shoulde be no greater comforte to Christian persons, then to be made lyke vnto Christ, by suffryng patiently aduersities, troubles, and sicknesses. For he hym selfe went not by to ioye, but firste he suffered payne, he entred not into his glory before he was crucified: So truely our waye to eternall ioy, is to suffer here with Christ, and our dooze to enter into eternall lyfe, is gladly to dye with Christ, that we may rise agayne from death, & dwell with him in euerlastyng lyfe. Nowe therefore, takyng your sicknes, which is thus profitable for you, patiently, I exhort you in the name of God to remember the profession whiche you made vnto God in your baptism. And forasmuch as after this lyfe, there is a coumpt to be geuen vnto the ryghteous iudge, of whom all muste be iudged without respecte of persons: I requyre you to examine your selfe, and your
state,

The visitation of the sicke.

state, both towarde God and man, so that accusyng and condempnyng your selfe for your owne faultes, you may fynde mercy at our heauenly fathers hande, for Christs sake, and not be accused and condemned in that fearefull iudgement. Therfore I shall shortly rehearse the Articles of our fayth, that you maye knowe whether you do beleue as a Christian man shoulde, or no.

C Here the Minister shall rehearse the Articles of the fayth, saying thus.

Doest thou beleue in God the father almyghtie, maker of heauen and earth.

And so forth, as it is in Baptisme.

C Then shall the Minister examine whether he be in charitie with all the world, exhortyng him to forgiue from the bottoome of his hart, all persons that haue offended hym, and yf he haue offended other, to aske them forgiuenes, & where he hath done injury or wrong to any man, that he make amendes to the uttermost of his power. And yf he haue not afore disposed his goodes, let hym then make his will. But men muste be oft admonyshed that they set an order for theyr temporall goodes and landes, when they be in health, and also declare his debtes, what he oweth, and what is owyng vnto hym, for discharge of his conscience, and quietnes of his executours.

C These wordes before rehearsed, may be sayde before the Minister begyn his prayer, as he shall see cause.

C The Minister maye not forget nor omitte to moue the sicke person (and that most earnestlye) to liberalitie towarde the poore.

C Here

The visitation of the sicke.

¶ There shall the sicke person make a special confession, yf he feels his conscience troubled with any waygheyned matter. After whiche confession, the priest shall absolve hym after this sort.

A Lord Jesus Christ, who hath lesse power to his Church to absolve all sinners whiche truly repent and beleue in hym, of his great mercy forgiue thee thine offences, and by his authoritie committed to me, I absolve thee from all thy sinnes, in the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ And then the priest shall say the Collect following.

¶ Let vs pray.



O most mercifull God, which accordyng to the multitude of thy mercies, dost so put awaye the sinnes of those whiche truly repent, that thou remembrest them no more, open thy eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiveness. Renne in hym (most louyng father) whatsoeuer hath ben decayed by the fraude and malice of the deuyll, or by his owne carnall wyll and frailenes, preserve
and

The distation of the sicke.

and continue this sick member in the vntie of thy Church, consider his contrition, accept his teares, allwage his payne, as shalbe sene to thee mooste expedient for hym. And forasmuche as he putteth his full truste onely in thy mercy, impute not vnto hym his former synnes, but take him vnto thy fauour, thzough the merites of thy mooste dearelye beloued sonne Iesus Chryst. Amen.

*In te domi
no sperauit.
Psal. xxi.*

When the Minister shall say this psalme.
O theee Lord haue I put my trust, let me neuer be put to confussion: but ryd me, and delyuer me into thy ryghteousnes, encline thyne eare vnto me, and saue me.

Be thou my strong holde, wherewith I may alway resort: thou hast promysed to helpe me, for thou art my house of defence, and my castell.

Delyuer me, O my GOD, out of the hande of the vngodly: out of the hande of the vnryghteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou arte my hope euerm from my youth.

Through

The distation of the sicke.

Through thee haue I bene holden vp,
euer sence I was borne: thou art he that
toke me out of my mothers wombe, my
praysle shall alway be of thee.

I am become as it were a monster vnto
many: but my sure trust is in thee.

Let my mouth be fylled with thy
praysle: that I may singe of thy glory and
honour, all the day long.

Cast me not alway in the tyme of age:
forsake me not when my strength fayleth
me.

For mine enemies speake against me,
and they that lay wayte for my soule, take
they: counsaile together saying: **G D D**
hath forsaken him, persecute him, and take
him, for there is none to deliuer him.

Go not farre from me, **G D D**, my
God: haste thee to helpe me.

Let them be confounded and peryshe,
that are agaynst my soule: let them be co-
uered with shame and dishonour, that seke
to do me euill.

As for me, I wyll patiently abyde al-
way: and wil prayse thee more and more.

My mouth shall dayly speake of thy
righteousnes and saluation: for I knowe

The visitation of the sicke.

no ende thereof.

I wyll go forth in the strength of the
Lorde God: and wyll make mention of
thy righteousness onely.

Thou (O God) haste taught me from
my youth vp vntyll now: therefore I wil
tell of thy wonderous workes.

Forake me not (O God) in mine olde
age, when I am gray headed: vntil I haue
shewed thy strength vnto this generation,
and thy power to all them that are yet for
to come.

Thy ryghteousnes (O God) is verry
high, and great thinges are they that thou
haste done: O God who is like vnto thee?

O what great troubles and aduersities
haste thou shewed me: and yet diddest thou
tourne and refreshe me: yea, and brough-
test me from the depe of the earth agayne.

Thou hast brought me to great honour:
and comforted me on euery syde.

Therefore wyll I prayse thee and thy
faythfulnes (O GOD) playing vpon an
instrument of musike: vnto thee wyll I
sing vpon the Harpe, O thou holy one of
Israell.

My lippes wyll be fayne, when I sing
vnto

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vnto thee: and so wyl my soule whom thou
haste deliuered.

My tounge also shall talke of thy righ-
teousnes all the day long: for they are con-
founded and brought vnto shame, that
seke to do me euill.

Gloꝝy be to the father, and to the sonne,
and to the holy ghost.

As it was in the beginning, is now, and
euer shalbe woꝝlde without ende. Amen.

¶ Addyng this.

O Saviour of the woꝝlde, saue vs,
whiche by thy Crosse and precious
bloud haste redeemed vs, helpe vs,
we beseeche thee, O God.

¶ Then shall the Minister say.

THE almightie Loꝝde, whiche is a
most stronge towꝛe to all them that
put their trust in him, to whom all
thinges in heauen, in earth, and vnder the
earth do bowe and obey: be nowe and e-
uer moꝝe thy defence, and make thee knowe
and feele, that there is no other name vn-
der heauen geuen to man, in whom and
through whom thou maiest receiue health
and saluation, but onely the name of our
Loꝝde Iesus Chꝛist. Amen.

¶ C c (y)

¶ The

THE Communion of the sicke.



Esasmuche as all mortall men be
subiect to many sodayne petilles,
diseases, & sicknesses, and ener by
certayne what tyme they shall de-
part out of this life. Therefore to
chintent they may be alway in a
redynes to dye, whensoever it shall
please almighty God to cal them:
The Curates shal diligently from
tyme to tyme, but specially in the plague tyme, exhort
their parishioners, to the oft receiuing in the Church,
of the holy Communion of the body and bloud of our
Sauoure Christ, which (if they do) they shall haue no
cause in theyr sodayne visitation to be troubled for
lacke of the same. But if the sicke person be not hable
to come to the Church, and yet is desirous to receiue
the Communion in his house, then he muste geue
knowledge ouernyght, or els earlye in the mornynge
to the Curate, signifyng also howe many be appoin-
ted to Communicate with him. And hauing a conue-
nient place in the sicke mans house, where the Curate
may reuerently minister, and a good number to re-
ceiue the Communion with the sicke person, with all
thynges necessary for the same, he shall there minister
the holy Communion.

¶ The Collett.

Almighty euerliuing God, maker of
mankynde, whiche doest correct those
whom thou doest loue, and chastisest
euery one whom thou doest receiue, we
beseeche thee to haue mercy vppon this thy
seruaunt, visited with thy hande, and to
graunt that he may take his sickness paci-
ently,

The Communion of the sicke.

ently, and recouer his bodyly health (yf it be thy gracious wyll) and whensoever his soule shall depart from the body, it may be without spot presented vnto thee: through Iesus Christ our Lorde. Amen.

¶ The Epistle.

Manne despyse not the correction of the Lorde, neyther saynt when thou art rebuked of hym. For whom the Lorde loueth, him he correcteth: yea, and he scourgeth euery sonne, whom he receyueth. Heb. xii.

¶ The Gospell.

Acrely, verely, I saye vnto you, he that heareth my word, and beleueth on him that sent me, hath euerlasting life, and shall not come vnto damnation, but he passeth from death vnto life. John. v.

¶ At the tyme of the distribution of the holy Sacrament, the priest shall first receyue the Communion him selfe, and after minister vnto them that be appointed to Communicate with the sicke.

¶ But if any man, eyther by reason of extremitie of sickenes, or for lacke of warning in due tyme to the Curate, or for lacke of company to receyue with hym, or by any other iust impediment, do not receiue the Sacrament of Christes body and bloud, then the Curate shall instruct hym, that yf he do truly repent him of his synnes, and stedfastly beleue that Iesus Christ hath suffered death vpon the crosse for hym, and shed his bloud for his redemption, earnestly

At the buriall of the dead.

hertly remembryng the benefites he hath thereby, and geuyng him hartie thanks therfore, he doth eate and drinke the body and blond of our Sauour Christ, profitably to his soules health, although he do not receaue the Sacrament with his mouth.

¶ When the sicke person is visited, and receyvaeth the holy Communion al at one time, then the priest for more expedition, shall cut of the fourme of the visitation at the Psalm.

In thee O Lorde haue I put my trust. and go strayght to the Communion.

¶ In the time of plague, swette, or such other lyke contagious times of sickenes, or diseases, when none of the paryshe or neighbours can be gotten to Communicate with the sicke in their houses, for feare of the infection: vpon speciall request of the diseased, the minister may alonely Communicate with him.

The order for the buriall of the dead.

¶ The priest metyng the corps at the Church stile shal say: Or els the priestes & Clarkes shal sing, & so go either vnto the church, or towarde the graue.

John. xi.

I Am the resurrection and the lyfe (saith the Lorde) he that beleueth in me, yea though he were dead, yet shal he liue. And whosoener liueth, and beleueth in me, shal not die for euer.

Iob. xix.

I knowe that my redemer liueth, and that I shal rylse out of the earth in the laste daye, and shalbe couered agayne

At the burtall of the dead.

agayne with my skin, and shall see God in my fleshe: yea, and I my selfe shall beholde hym, not with other, but with these same eyes.

VVe brought nothing into this world, i. Tim. vi
neither may we carry any thing out
of this world. The Lorde geueth, and Job. i.
the Lorde taketh away. Euen as it plea-
seth the Lord, so commeth thinges to passe.
Blessed be the name of the Lorde.

C When they come at the graue, whyles the corpes
is made ready to be laide into the earth, the priest
shall say, or the priest and Clarke shall sing.

MAn that is borne of a woman hath Job. xiv.
but a shott time to liue, and is full
of misery: he commeth vp, and is
cut downe lyke a floure, he fleeth as it
were a shadowe, and neuer continueth in
one day. In the middest of life, we be in
death: of whom may we seeke for succour,
but of thee, O Lorde, which for our sinnes
iustly are displeased: Yet O Lord god most
holy, O Lord most mightie, O holy & most
merciful Sauour, deliuer vs not into the
bitter paynes of eternal death. Thou knowest
Lorde the secretes of our hartes, shut
not by thy mercyfull eyes to our prayers:
But

At the buriall of the dead.

But spare vs Lorde moste holy, O God moste mightie, O holy and mercifull Saviour, thou moste worthy iudge eternall, suffer vs not at our lasse houre for any paynes of death to fall from thee.

¶ Then while the earth shalbe cast vpon the body, by some standyng by, the priest shall say.

As muche as it hath pleased almighty God of his great mercy, to take vnto him selfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to duste, in sure and certayne hope of resurrection to eternall life, thzough our Lorde Iesus Christ, who shall chaunge our vile body, that it may be like to his glorious body, according to the mightie workyng wherby he is able to subdue all thinges to him selfe.

¶ Then shalbe sayde or songe.

Hearde a voyce from heauen, saying vnto me: wyte from henceforth, blessed are the dead which dye in the Lorde. Euen so saith the spirite, that they rest from their labours.

¶ Then shal folowe this lesson taken out of the .xv. Chapter to the Corinthy. The first Epistle.

Christ

At the buriall of the dead.

Christ is rylen from the dead, and be-
come the fyrst frutes of them that
slepe. For by a man came death, and
by a manne came the resurrection of the
dead. For as by Adam all dye: euen so by
Christ shall all be made alyue, but euery
man in his owne order. The first is Christ,
then they that are Christes at his com-
ming. Then commeth the ende, when he
hath delyuered vp the kingdome to God
the father, when he hath put downe all
rule, and all aucthoritie and power. For he
must raigne tyl he haue put al his enemies
vnder his feete. The last enemy that shall
be destroyed is death. For he hath put all
thinges vnder his fete. But when he saith
all thinges are put vnder him, it is many-
fest that he is excepted, whiche dyd put
all thinges vnder him. When all thinges
are subdued vnto him, then shall the sonne
also himselfe be subiect vnto hym that put
all thinges vnder him, that God may be al
in all: els what do they whiche are Bap-
tised ouer the dead, yf the dead rylse not at
all? Why are they then baptised ouer
them: yea, and why stande we alway then
in leoparde: By our reioysyng whiche I

At the burfall of the dead.

haue in Christ Iesu our Lorde, I dye daily. That I haue fought with beastes at Ephesus after the maner of men, what anauntageth it me, yf the dead rylse not agayne? Let vs eate and drinke, for to morowe we shall dye. Be not ye deceaued: euyl wordes corrupt good maners. Awake truly out of slepe and sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man wyll say, howe arylse the dead? With what body shal they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? thou sowest not that body that shalbe, but bare corne, as of Wheate or some other: but God geueth it a body at his pleasure, to euery seede his owne body. All fleshe is not one maner of fleshe: but there is one maner of fleshe of men, another maner of fleshe of beastes, another of fishes, another of byrdes. There are also celestiaall bodies, and there are bodies terrestriall. But the glozy of the celestiaall is one, and the gloze of the terrestriall is another. There is one maner glozy of the Sunne, and another glozy of the Mone, and another glozy of the starres.

At the buriall of the dead.

For one starre differeth from another in glory: so is the resurrection of the dead. It is sown in corruption, it riseth agayne in incorruption. It is sown in dishonour, it riseth agayne in honour. It is sown in weaknes, it riseth agayne in power. It is sown a naturall body, it riseth agayne a spirituall body. There is a naturall body, and there is a spirituall body: as it is also written, the fyrrst man Adam was made a living soule, and the last Adam was made a quickening spirite. Howbeit, that is not fyrrst which is spirituall, but that which is naturall, and then that whiche is spirituall. The first man is of the earth, earthy. The seconde man is the Lorde from heauen (heavenly.) As is the earthy, suche are they that be earthy. And as is the heavenly, such are they that are heavenly. And as we haue borne the image of the earthy, so shall we beare the image of the heavenly. This say I brethren, that fleshe and bloud can not inherite the kingdome of God, neyther doth corruption inherite incorruption. Beholde, I shewe you a misterie. We shall not all slepe, but we shall all be chaunged, and that in a moment, in
the

At the burfall of the dead.

the twinkling of an eye, by the last
Trumpe. For the Trumpe shall blowe
and the dead shall ryse incorruptible, and
we shalbe chaunged. For this corruptible,
must put on incorruption, and this mortall
must put on immortallitie. When this cor-
ruptible hath put on incorruption, and this
mortall hath put on immortallitie: then
shalbe brought to passe the saying that is
written. Death is swallowed vp in victorie:
Death where is thy stinge: Hell where is
thy victorie: The stinge of death is sinne,
and the strength of sinne is the lawe. But
thanks be vnto God, whiche hath geuen
vs victorie through our Lord Iesus Christ.
Therefore my deare brethren, be ye sted-
fast, and vnmoueable, alwayes rich in the
worke of the Lord, soasmuch as ye know
holwe that your labour is not in vayne in
the Lord.

¶ The Lesson ended, the priest shall say.
Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

¶ Our father whiche art in heauen. &c.
And leade vs not into temptation.
But deliuer vs from euill. Amen.

Priest

At the buriall of the dead.

¶ The Collect.

Almighty God, with whom do live the spirites of them that departe hence in the Lord, and in whom the soules of them that be electe, after they be deliuered from the burthen of the flesh, be in ioy and felicitie. We geue thee hartie thanks, for that it hath pleased thee to deliuer this **p.** our brother, out of the miseries of this sinfull worlde, beseeching thee that it may please thee of thy gracious goodnes, shortly to accomplyshe the number of thyne electe, and to haste thy kingdome, that we with this our brother, and all other departed in the true fayth of thy holy name, may haue our perfite consummation and blisse both in bodye and soule, in thy eternall and everlastyng glorye. Amen.

¶ The Collect.

Mercifull God, the father of oure Lorde Jesus Christ, who is the resurrection and the lyfe, in whom whosoever beleueth, shall lyue, though he dye, and whosoever liueth and beleueth in him, shall not die eternally, who also taught vs (by his holy Apostle Paule) not to be
soze

At the buriall of the dead.

soꝛy as men without hope, foꝛ them that
slepe in him: We mekely beseeche thee (O
father) to rayse vs from the death of sinne
vnto the lyfe of ryghteousnes, that when
we shall depart this life, we may rest in
him, as our hope is this our brother doeth,
and that at the generall resurrection in the
last day, we may be founde acceptable in
thy sight, and receyue that blessing which
thy welbeloued sonne shall then pronounce
to all that loue and feare thee, saying:
Come ye blessed chyldren of my father, re-
ceyue the kingdome prepared foꝛ you from
the beginning of the worlde. Graunt this
we beseech thee, O mercysfull father, tho-
roꝛwe Iesus Chyist our mediatour and re-
demer. Amen.

The thanks geuing of vvomen after childe birth, commonly cal- led the Churchyng of women.

¶ The woman shall come into the Church, and there
shall kisse downe in some convenient place, nigh
vnto the place where the Table standeth, and the
priest standing by her, shall say these wordes of
such like, as the case shall require.

Churching of women.



As much as it hath pleased almightie God of his goodnes, to geue you safe deliuerance, and hath preserued you in the greete daunger of childe byrth: ye shall therefore geue hartie thanks vnto God, and pray.

¶ Then shall the priest say this psalme.

I haue lyfted vp myne eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: whiche hath made heauen and earth.

He wyl not suffer thy foote to be moued: and he that kepeth thee wyl not slepe.

Beholde, he that kepeth Israell: shall neyther slumber noz slepe.

The Lorde himselfe is thy keper: the Lorde is thy defence vpon thy right hand.

So that the Sunne shal not burne thee by day: neyther the Moone by night.

The Lorde shall preserue thee from all euill: yea, it is euen he that shall kepe thy soule.

The Lord shal preserue thy going out,
and

Churching of women.

and thy commyng in: from this time forth
fo: evermore.

Gloꝝy be to the father, and to the sonne:
and to the holy ghost.

As it was in the beginning, is now, and
ever shalbe, woꝝlde without ende. Amen.

Loꝝde haue mercy vpon vs.

Chꝛist haue mercy vpon vs.

Loꝝde haue mercy vpon vs.

¶ Our father whiche art in heauen. &c.
And leade vs not into temptation.

¶ Answer.

But deliuer vs from euyl. Amen.

¶ Priest.

¶ Loꝝde saue this woman thy seruauit.

¶ Answer.

Whiche putteth her trust in thee.

¶ Priest.

Be thou to her a stronge towe.

¶ Answer.

From the face of her enemy.

¶ Priest.

Loꝝde heare our prayer.

¶ Answer.

And let our crye come vnto thee.

¶ Priest.

¶ Let vs pray.

¶ Almighty God which haste deliue-
red this woman thy seruauit, from
the great payne and perill of childe
byꝛth.

Churching of women.

by th. Graunt we beseeche thee most mercifull father, that she through thy helpe, may both saythfully liue and walke in her vocation, according to thy wyll in this life present, and also may be partaker of euerylasting glozy in the life to come: Through Iesus Christ our Lorde. Amen.

The woman that cometh to geue her thanks, must offer accustomed offerings, and if there be a Communion, it is conuenient that she receyue the holy Communion.

A Commination against sinners, With certaine prayers to be vsed diuers times in the yere.

After Morning prayer, the people beyng called together by the ringing of a bell, and assembled in the Church, the Englishe Letany shalbe sayd after the accustomed maner: whiche ended, the Priest shall go into the pulpit, and say thus.



Dethen, in the Primitive Church, there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and

D d (i) punished

A Commination.

punished in this worlde, that they? soules might be saued in the day of the Lord. And that other admonished by they? example, might be the moze afraide to offende.

In steede whereof, (vntill the sayde discipline may be restored agayne, which thing is muche to be wysshed) it is thought good, that at this time in your presence, shoulde be read the generall sentences of Goddes cursyng, agaynst impenitent sinners, gathered out of the. xxvij. Chapter of Deuteronomy, and other places of Scripture. And that ye shoulde aunswere to every sentence Amen. To the intent that you beyng admonished of the great indignation of **G D D**, agaynst sinners, may the rather be called to earnest and true repentaunce, and may walke moze warely in these dangerous dayes, fleyng from suche vices, fo? the whiche ye affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carved or molten Image, an abomination to the Lord, the worke of the handes of the crafterman, and putteth it in a secreta place to worship it.

And

A Commination.

¶ And the people shall aunswere and say.

Amen.

¶ Minister.

Cursed is he that curseth father or mother

¶ Aunswere.

Amen.

¶ Minister.

**Cursed is he that remoueth awaye the
marke of his neighbours lande.**

¶ Aunswere.

Amen.

¶ Minister.

**Cursed is the that maketh the blinde to
go out of his way.**

¶ Aunswere.

Amen.

¶ Minister.

**Cursed is he that letteth in iudgement,
the right of the straunger, of them that be
fatherlesse, and of wydowes.**

¶ Aunswere.

Amen.

¶ Minister.

**Cursed is he that smyteth his neygh-
bour secretly.**

¶ Aunswere.

Amen.

¶ Minister.

**Cursed is he that lyeth with his neygh-
bours wyfe.**

¶ D D (y)

Aunswere

A Commination.

C Answer.

Amen.

C Minister.

Cursed is he that taketh rewarde to slea
the soule of the innocent bloud.

C Answer.

Amen.

C Minister.

Cursed is he that putteth his trust in
man, and taketh man for his defence, and
in his hart goeth from the Lorde.

C Answer.

Amen.

C Minister.

Cursed are the vnmercifull, the fornicatours,
and adulterers, and the Couetous
persons, the worshippers of ymages, slaun-
derers, dronkardes, and extortioners.

C Answer.

Amen.

C Minister.

Psal. 118.



N Owe, seying that all they be
accursed as the prophete Da-
uid beareth witnes, which
do erre and go astraye from
the commaundementes of
G D D, let vs (remembryng the dreadfull
iudgment hangyng ouer our heades, and
beyng allway at hande) retourne vnto our
Lorde

A Commination.

Lozde God, with all contrition and meeknes of hart, bewayling and lamenting our sinfull lyfe, knowledging and confessing our offences, and seekyng to byng forth worthy frutes of penaunce. * For nowe **Math. iij.** is the Acre put vnto the roote of the trees, so that euery tree which bringeth not forth good fruite, is hewen downe and cast into the fyre.

It is a fearefull thinge to fall into the **Hebze. r.** handes of the liuing God, he shall poure downe rayne vppon the sinners * snares, **Psal. r.** fyre, and burnstone, storme and tempest, this shalbe their porcion to drinke. For lo, **Esa. cxvi** * the Lozde is comen out of his place, to visite the wickednes of suche as dwell vppon the earth. But * who may abyde the **Mal. iij.** day of his comming? Who shall be able to endure when he appeareth? His Fanne **Math. iij.** is in his hand, and he will purge his floore and gather his wheate in to the barne: but he will burne the chaffe with vnquencha-
ble fyre. * The day of the Lord cometh, **i. Thes. v.** as a thiefe vpon the night, and when men shall saye peace, and all thynges are safe, then shall sodainly destruction come vpon them, as soe we cometh vpon a woman

Do (ij) trauaile

A Commixation.

Rom. ij.

travailing with chylde, and they shall not escape. Then * shall appeare the wrath of God in the day of vengeance, whiche obstinate sinners, through the stubbornenes of their hart, have heaped vnto themselves, which despised the goodnes, patience, and longe sufferance of God, when he called them continually to repentance. Then *

Isou. i.

shall they call vpon me, sayeth the Lorde, but I wyll not heare: they shall seeke me early, but they shall not finde me, and that because they hated knowledge, and receyued not the feare of the Lord, but abhorred my counsaile, and despised my correction: then shall it be to late to knocke, when the doore shalbe shutte, and to late to crye for mercy when it is time of iustice. Oh terrible voyce of most iust iudgment, whiche shalbe pronounced vppon them, when it shalbe sayde vnto them: Goe * ye cursed into fyre euerlasting, whiche is prepared for the Deuill and his Angels.

Mat. xxv.

2. Coz. vi.

John. i.

Therefore brethren, take we heede by time, whyle the day of saluation lasteth, for the night cometh, when none can worke, but let * vs whyle we haue the lyght, beleue in the light, and walke as the chil-

A Commination.

children of lyght, that we be not caste into the utter darkenesse, where is weeping, and gnashing of teeth. * Let vs not abuse the goodnesse of God, whiche calleth vs mercifully to amendement, and of his endlesse pitie promyseth vs forgiveness of that which is past. If (with a whole minde and true hart) we returne vnto hym. For * **Mat. xxi.** though our sinnes be red as Scarlet, they shalbe as whyte as Snowe, and though they be lyke purple, yet shall they be as whyte as wooll. **Esay. i.**

Turne you cleane (sayeth the Lorde) from all your wickednes, and your sinne shall not be your destruction. **Ezech. 29**

Cast away from you all your vngodlynes that ye haue done, make you newe hartes, and a newe spirite: wherefore wyll ye dye, O ye house of Israell: Seyng that I haue no pleasure in the death of hym that dyeth, sayeth the Lorde God. Turne you then and ye shall lyue.

Although we haue sinned, yet haue we an aduocate with the father, Iesus Christ the righteous, and he it is that obtayneth grace for our sinnes. **1. John. ii.**

For he was wounded for our offences **Esay. liij.**
D d (iij) and

A Commination.

and smitten for our wyckednes. Let vs
therefore returne to him, who is the mercifull
receyuer of all true penitent sinners,
assurpng our selfe that he is ready to re-
ceiue vs, and most willing to pardon vs,
yf we come to him with saythfull repen-
taunce: If we wyll submit our selues vnto
him, and from henceforth walke in his
wayes. * If we wyll take his easie yoke
and lyght burden vpon vs, to folowe him
in lowlines, patience and charitie, and be
ordered by the gouernaunce of his holy
spirite, seeking alwayes his glory, & seruing
him duely in our vocation with thankes
geuing. This yf we do, Christ will deliuer
vs from the curse of the law, and from the
extreme malediction whiche shall light vpon
them that shalbe set on the left hande,
and he wyll set vs on his ryght * hande,
and geue vs the blessed benediction of his
father, commaunding vs to take possession
of his gloryous kingdome, vnto the which
he vouchsafe to brynge vs all, for his infi-
nite mercy. Amen.

Math. xi.

Mat. xxi

¶ Then shall they all knye vpon theyr knees, and
the Wiestes and Clarkes kneelyng where they
are accustomed to say the Letany, shall saye this
psalme: *Miserere mei deus.*

Haue

A Commination.

Have mercy vpon me, O God, after
thy great goodnes: according to the
multitude of thy mercies do away
mine offences. psal. li.

Wash me thoroughly from my wickednes: and cleanse me from my sinne.

For I knowledg my faultes: and my sinne is ever before me.

Against thee onely haue I sinned and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wickednes: & in sinne hath my mother conceived me.

But loe, thou requitest trueth in inward parties, and shalt make me to vnderstande wysdome secretly.

Thou shalt purge me with hyssope, and I shalbe cleane: thou shalt wash me, and I shalbe whiter then snowe.

Thou shalt make me heare of ioy and gladnes: that the bones whiche thou haste broken may reioyce.

Turne thy face from my sinnes: and put out all my misdoedes.

Make me a cleane hart (O God): and renue a right spirite within me.

Do (v)

Call

A Communion.

Cast me not away from thy presence:
and take not thy holy spirite from me.

O geue me the comfort of thy helpe &
gayne: & stablishe me with thy free spirite.
Then shall I teache thy wayes vnto
the wycked, and sinners shalbe conuerted
vnto thee.

Deliuier me from blondgiltinesse, O
God, thou that art the God of my health:
and my tounge shall singe of thy ryghte-
ousnes.

Thou shalt open my lyppes (O Lord)
my mouth shall shewe thy prayse.

For thou desyrest no sacrifice, els would
I geue it thee: but thou delyghest not in
burnt offeryng.

The sacrifice of God, is a troubled spi-
rite: a broken and a contrite hart (O God)
shalt thou not despise.

O be fauourable and gracious vnto
Sion: build thou the walles of Ierusalem.

Then shalt thou be pleased with the
Sacrifice of righteousness, with the burnt
offerings and oblations: then shall they
offer young bullockes vpon thyne aulter.

Gloxy be to the father. &c.

As it was in the beginning. &c.

Lozde

A Commination.

Loꝛde haue mercy vpon vs.

Chꝛist haue mercy vpon vs.

Loꝛde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

¶ Answer.

But deliuer vs from euill. Amen.

¶ Minister.

O Loꝛde saue thy seruauntes.

¶ Answer.

Whiche put their trust in thee.

¶ Minister.

Sende vnto them helpe from aboue.

¶ Answer.

And euermore mightely defende them.

¶ Minister.

Helpe vs O God our Saviour.

¶ Answer.

And foꝛ the gloꝛy of thy names sake deliuer vs, be mercyfull vnto vs sinners foꝛ thy names sake.

¶ Minister.

O Loꝛde heare our prayers.

¶ Answer.

And let our crye come vnto thee.

¶ Let vs pray.

O Loꝛde, we beseeche thee mercifully
heare our prayers, & spare all those
whiche confesse their sinnes to thee,
that thei (whose cōsciēces by sinne are ac-
cused)

A Commination.

cused) by thy mercyfull pardon may be absolved: through Christ our Lord. Amen.

D Most mightie God and mercyfull father, whiche haste compassion of all men, and hatest nothyng that thou haste made, whiche wouldest not the death of a sinner, but that he shoulde rather turne from sinne, and be saued: mercifully forgeue vs our trespasses, receyue and comfort vs whiche be greued and wearied with the burden of our sinnes, thy propertie is to haue mercy, to thee onely it appertayneth to forgeue sinnes: spare vs therefore good Lord, spare thy people, whom thou haste redeemed, enter not into indgement with thy seruautes, whiche be byle earth, and miserable sinners, but so turne thy ire from vs, whiche mekely knowledg our vilenesse, and truly repent vs of our faultes, so make haste to helpe vs in this world, that we may turyue with thee in the worlde to come, through Iesus Christ our Lord. Amen.

¶ Then shall the people say this that foloweth after the Minister.

Turne

A Commination.

Turne thou vs, O good Lorde, and
so shall we be turned, be fauoura-
ble, O Lorde, be fauourable to
thy people, whiche turne to thee
in weeping, fastyng, and praying, for thou
art a mercyfull God, full of compassion,
long sufferynge, and of great pitie. Thou
sparest when we deserue punishment, and
in thy wrath thou thinkest vppon mercy:
Spare thy people good Lorde, spare them,
and let not thy heritage be brought to
confusion, heare vs, O Lorde,
for thy mercy is great,
and after the mul-
titude of
thy mercyes loke
vppon
vs.

FINIS.

Imprinted at London in Povvles
Churchparde, by Rycharde Jugge and
John Calwood: Printers to the
Quenes Majestie.

Cum privilegio Regiæ Maiestatis:



